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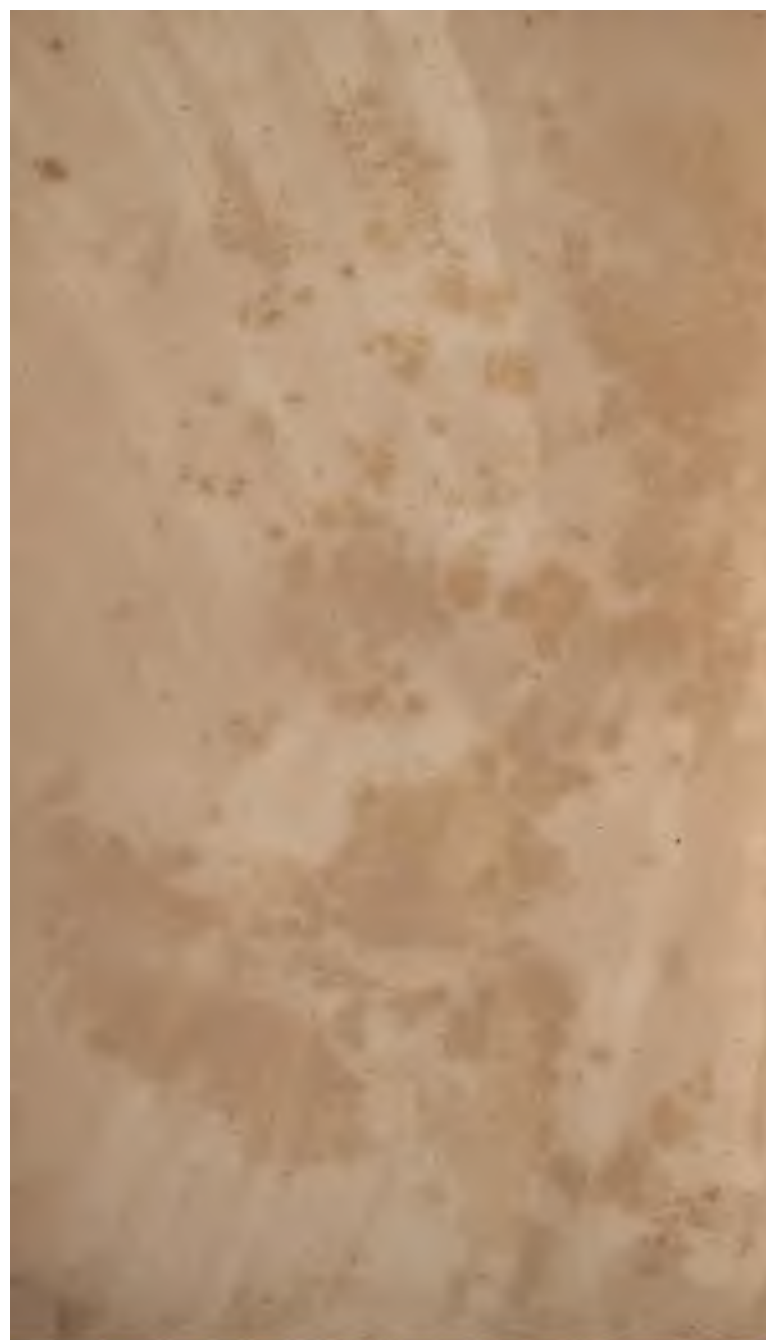


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THE
HARMONY OF PROPHECY;
OR,
SCRIPTURAL ILLUSTRATIONS
OF
THE APOCALYPSE.

BY THE REV. ALEXANDER KEITH, D.D.,

AUTHOR OF "THE EVIDENCE OF PROPHECY," ETC.

What shall be the end of these things?

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CONTENTS.

CHAPTER I.

	PAGE
The coming of the Lord, Rev. i. 7, compared with other Scriptures.....	25

CHAPTER II.

The promise <i>to him that overcometh</i> , in Rev. ii., iii., and the prayers of the saints, &c., Rev. v. 8-14, shown as realized in subsequent visions of the blessedness of the saints, Rev. vii. 9-17, xiv. 13, xix. 1-9, xx. 4-6, xxi., xxii.—Tables I., II.	44
--	----

CHAPTER III.

General view of the Sixth Seal compared with Rev. i. 7; Rom. ii. 4-16; and all these with other Scriptures.—Table III. ...	66
--	----

CHAPTER IV.

The opening of the Sixth Seal compared with other Scriptures.—Table IV.	83
--	----

CHAPTER V.

The sounding of the seventh trumpet, the coming of the wrath of God, and the <i>time</i> of the dead that they should be judged, and that the Lord should give reward to the saints, and destroy them that destroy the earth, compared with other visions in the Book of Revelation and 2 Tim. iv. 1, 8.—Table V.	96
--	----

CHAPTER VI.

PAGE

The harvest of the earth, the gathering of the clusters of the vine of the earth, the treading of the wine-press without the city, the battle of the great day of God Almighty, the marriage-supper of the Lamb, the casting of the beast and the false prophet into the lake of fire, the reign of the saints with Christ, the new heaven and the new earth.—Table VI. 120

CHAPTER VII.

The words of the Lord Jesus Christ, recorded by the Evangelists, compared with sayings of the Book of Revelation..... 148

CHAPTER VIII.

The Song of Moses compared with sayings of the Book of Revelation and other Scriptures previously adduced 196

CHAPTER IX.

Testimonies in the Psalms compared with those in the Book of Revelation and other Scriptures, ii. p. 211; ix. p. 213; xviii. p. 218; xlv. p. 227; xlvi. p. 230; xlviii. p. 232; l. p. 233; lviii., lxvii., lxviii., lxxv., xevi., xevii., xeviii., cxviii. p. 235-246; lxxii. p. 246; lx., cviii. p. 248; lxxvi. p. 251; cx. p. 252; cvi., cxlv.—cxl. p. 255 211

CHAPTER X.

Prophecies of Isaiah compared with the Book of Revelation, &c. 260

CHAPTER XI.

The prophecy of Habakkuk compared with Revelation and other Scriptures 287

CHAPTER XII.

Scriptural testimonies to the duration of the kingdom 300

CONTENTS.

v

CHAPTER XIII.

	PAGE
The kingdom	323

CHAPTER XIV.

The first resurrection compared with other Scriptures.....	344
--	-----

CHAPTER XV.

The judgment of the dead.....	380
-------------------------------	-----

CHAPTER XVI.

The new heaven and the new earth	395
--	-----

APPENDIX	431
----------------	-----

INTRODUCTION.

THE author of the following Treatise—or rather the transcriber—from Scripture of the infallible testimonies with which it abounds, and which the Bible alone can supply—was previously long occupied in comparing Scriptures and collecting facts illustrative of the convergence of prophecy toward the consummation. The fact of such convergence, if a fact it be, may be more readily assented to by many in these times which are so ominous, than in former days, only recently past, when the world, as well as England, was in comparative repose, or the nations were *at ease*.

In order to the elucidation of such a subject, however momentous of itself, a previous question, which diverse interpretations have raised, demands a primary consideration. What is the consummation? or, *What shall be the end of these things?* This question, which it is the main object of this volume to resolve from Scripture alone, in the fullness of the testimony that it imparts concerning it, was not asked by Daniel of a fellow-mortal, but of One whom he saw in a *great vision*, and whose *face was as the appearance of lightning, and his eyes as lamps of fire*; and who, in answer to the prophet's prayer, had come to make him understand what shall befall his people in the latter days, and to show him that which is noted in the Scripture of truth. The prophecy was for many days, and reached to the time when *they that be wise shall shine as the brightness of the firmament, and they that have turned many to righteousness, as the stars for ever and ever*. Immediately affixed to these words *it is written*,

"But thou, O Daniel, shut up the words, and seal the book, to the time of the end: *many shall run to and fro, and knowledge shall be increased.*"¹ *The words will not always be shut up, nor the book be forever sealed.*

The last essay published by the writer, prefixed to a commentary on Isaiah, has for its title, *Scriptural Directions for Understanding the Prophecies*; and it would ill become him to transgress any of these divine rules in next presenting a volume to the public.

To the law and to the testimony, said the Spirit by that prophet; *if they speak not according to this word it is because there is no light in them.* "*We have also a more SURE WORD OF PROPHECY,*" saith the Apostle Peter by the same Spirit, "*whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*"²

The plan adopted by the writer in his Treatise on the *Evidence Derived from the Literal Fulfillment of Prophecy*, was simply that of collecting the prophecies in the different visions, on each separate subject successively; and adducing the most unexceptionable testimony, especially that which heathens, and skeptics, and other writers unconsciously supplied. The literality of prophecy, as hitherto accomplished, has thus superseded many imaginative interpretations, such as those of "mystical Edom," Samaria, &c.; and the daguerreotype now shows that testimonies of the Lord, previously perverted, are *very faithfulness and truth*. Yet instances are not wanting in which the minute literality of the sure word of prophecy—which has turned skeptics into believers of the inspiration of Scripture, when eye-witnesses of the facts, while standing on the very spots on which the word of the Lord has fallen—has failed to turn away some from the mystical meaning

¹ Dan. xii. 3, 4.

² Isa. viii. 16; 2 Pet. i. 19–21.

which vain theories had long attached to the word of Him who is light, and in whom is no darkness at all. This is not a thing to be wondered at. A rabbinist, to this day, is more impenetrable, as less accessible to argument, than a rationalist, if he be not a materialist also. The Sadducees of old were silenced sooner than the Pharisees; and that too by an appeal to what is recorded in *the writings of Moses*, which Jesus charged the latter with not believing, though they were read in their synagogues every Sabbath-day. To them He said, Because I tell you the truth, ye believe me not. In his prayer to his Father, he said, *Thy word is truth.*

The plan of this treatise—if that unhappily can be called a novelty or a plan, which is ever the duty of every believer of the word of God—is simply to *search the Scriptures*, to compare Scripture with Scripture, collecting, as before, the different testimonies on each subject successively, as Scripture itself defines it; and, not shunning to declare all the counsel of God. Hence it will be seen what that counsel as to each thing is, and whether it be not manifest that prophecy as it *did not come by the will of man*, has no more need now of any interpretation of his, in regard to things yet future, than it had in regard to the past: or that the word of God, if his own testimony therein given be believed, is as much *truth* in respect to yet unfulfilled, as to fulfilled prophecy.

In regard either to prophecies which are manifestly and expressly symbolical, or to others that are yet unaccomplished, *the harmony of prophecy* may be a startling title to those who are conversant with the variety of *interpretations*. Because of the discordance of these, the very subject has to many assumed a repulsive aspect. It was long the practice of the writer of these lines, in taking up any book on such themes, to lay it aside so soon as any private interpretation was substituted for the Divine Word itself: and thus he has sometimes closed a volume at the first page. If *the words of the living God* be *perverted*, there is then full scope for discordant theories, as varied and conflicting as the imaginations of the hearts of men

*The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Behold I am against the prophets, saith the Lord, that use their tongues, and say, He saith. In the same chapter in which these verses occur, it is written, "The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of his heart: in the latter days ye shall CONSIDER IT PERFECTLY."*¹ Past and passing events, as recorded by fallible men, can not always be thus known or considered. But *with the Father of lights*, whose word the Scriptures are, *is no variableness, neither shadow of turning*. Nor is there any variableness in the word of the unchangeable Jehovah. Let it only be read, believed, compared and combined in all its parts where testimonies throughout it are borne respectively and expressly to the self-same things, and then it will be seen that there is no harmony greater, or more worthy to be *considered perfectly* by all men of faith, whose eyes are opened to read it as *it is written*, ere *that day* come in which *the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.*²

It has been well said, that "in so far as error is harmless, truth is worthless." If the opinions—that the Constantinian revolution was *the great day of the wrath of the Lamb*, described, as seen, by the Apostle John on the opening of the Sixth Seal; that *the death of the witnesses* preceded the Reformation; that their *ascension into heaven* was their "elevation to civil power;" and that the symbolical Babylon the great (for her name is *Mystery*), is fallen, *is fallen*; be errors, then these errors are far from being harmless, inasmuch as the word of the Lord, which has testified of all these things, is not worthless. If it be an error that the subject-matter of the book of the Revelation of Jesus Christ is the *continuous* fortunes of the church and of the world, from the time it was given to the end of all things, then that error is fundamental.

¹ Jer. xxiii. 20, 28, 31.

² Isa. xxix. 18.

Nothing but a thorough conviction of the unscriptural character, and evil effect, as he witnessed, on the minds of truth-loving Christians, would ever have induced the writer to enter on an examination of what he deemed the most pernicious parts of some prevailing theories of the day.

If in these pages the reader find any perversion or wresting of the *word of truth*; or any substitution of a mere human fancy for a Divine testimony, the very object of the Treatise—to show that there is no need of any such, but that the light of God's word is alone sufficient to dissipate the darkening imaginings that have been raised around it—would not only be thereby in so far frustrated; but the reader may be well assured that any such thing must be essentially erroneous, and, if embraced, just as full of danger as of error. Where the Lord hath spoken, as in his word He ever speaks, it is man's wisdom as well as duty to learn, and not to *teach otherwise*; to keep his sayings, and not to *pervert* them. The writer would here say to every reader, as he said several years ago to an individual in Rome, whom he was asked to converse with, as being then about to embrace the Roman Catholic faith, "Do not believe one word I tell you, except you yourself see it in the Scriptures, and see if ——— will tell you this." About the same time three hundred clergymen of the Church of England signed a similar declaration.

The last warning of Scripture, given by Jesus to every man who hears the words of the Revelation which God gave unto him, is, "*I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and (from) the things which are written in this book.*" That to which nothing can be added, and from which nothing can be taken, without involving in either case the threatened condemnation,

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has to be left in its integrity, without being plumed or pared, by the fancy of any man, to suit the exigencies of any system of interpretation. One of the seven angels which had the seven vials full of the seven last plagues, and who showed unto the apostle the bride, the Lamb's wife, said unto him, "These sayings are faithful and true: and *the Lord God of the holy prophets* sent his angel to show unto his servants the *things* which must shortly be done."¹ In the Revelation of Jesus Christ, record in also borne that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as *He hath declared unto his servants the prophets.*"

Whoever the inspired penman be, they all spake by the same Eternal Spirit; and wherever Scripture is compared with Scripture, it is that Spirit's words which are compared with His own. The Lord God of the holy prophets is alike the Lord of the apostles. From Moses to Malachi, and from the Gospel of Matthew to the Book of Revelation, they all wrote as they were moved by the same Spirit of the Lord. He is the Father of lights; and the God of truth. His *testimonies are very sure. They are faithfulness and truth.—He can not deny himself.* The mind of the Spirit is known by the testimonies of the Spirit. Abstractedly, the harmony of prophecy is thus the simplest of truths. Practically, the discordance of human and therefore erring interpreters, ranks among the plainest of facts.—*And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it: because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him: but the just shall live by his faith.*² Of the power, and truth, and efficacy of the word, the Spirit whose it is hath spoken, the Lord hath testified. The harmony of prophecy may here be seen in that which has its bearing on all Scripture besides.

¹ Rev. xxii. 6.

² Hab. ii. 22-24.

It will surely come—the just shall live by his faith.—The word of our God shall stand for ever. “As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth—so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and *it shall prosper in the thing whereto I sent it.*”¹—“What is the chaff to the wheat? saith the Lord. Is not my word like fire, saith the Lord; and like a hammer that breaketh the rock in pieces?”²—“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”—“O fools, and slow of heart to believe *all* that the prophets have spoken.”³—*All Scripture is given by inspiration of God, &c.—Take the sword of the Spirit, which is the word of God.—The word of God is quick, and powerful, and sharper than any two-edged sword.*⁴—“I saw under the altar the souls of them that were slain *for the word of God, and for the testimony which they held.*”⁵—“They overcame him (Satan, the accuser of the brethren) by the blood of the Lamb, and by *the word of their testimony.*”⁶—“I saw them that had gotten the *victory* over the beast and over his image.—And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and TRUE are thy ways, thou King of saints.—All nations shall come and worship before thee; *for thy judgments are made manifest.* And after that I looked, and behold the temple of the tabernacle of *the testimony* in heaven was opened.”⁷—“And I saw thrones, and they sat upon them—and the souls of them that were beheaded for the witness of Jesus, and for *the word of God,*”⁸ &c.—*At the end it shall speak, and not lie—the just shall live by his faith.*

Made plain upon tables as the vision is, that he may run that readeth it, and living as the just shall by

¹ Isa. lv. 10, 11. ² Jer. xxiii. 28, 29. ³ Luke xvi. 31.; xxiv. 25.

⁴ 2 Tim. iii. 16; Eph. vi. 17; Heb. iv. 12.

⁵ Rev. vi. 9.

⁶ Rev. xii. 11.

⁷ xv. 2-5.

⁸ xx. 4.

their faith, it is written also, "Behold, his soul which is lifted up is not upright in him." *Though we walk in the flesh*, says the apostle, "we walk not after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); *casting down imaginations* (marg. *reasonings*), *and every high thing that exalteth itself against the knowledge of God*, and bringing into captivity every thought to the obedience of Christ."—"We are not as many which corrupt the word of God.—Not walking in craftiness *nor handling the word of God deceitfully*; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."¹ In writing his second as well as his first Epistle to stir up the *pure minds* of primitive believers *by way of remembrance*; that they might be *mindful of the words which were spoken before by the holy prophets*, and of the commandment of the apostles of the Lord and Saviour, the apostle Peter in conclusion tells them to account the long-suffering of the Lord salvation, as Paul also hath written—in whose Epistles "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."²

An illustration may here be given how men may wrest Scriptures to their destruction, where their imaginations are not cast down, but their souls lifted up, and thus not upright within them.

On the strength of a private interpretation of a single passage, the pretended successor of the apostle Peter seeks at the present time to exercise the assumed right of invading England, and parceling it out as if it were his own domain. "Thou art Peter, and upon this rock will build my church; and the gates of hell (hades) shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heav-

¹ 2 Cor. x. 3-5; ii. 17; iv. 2.

² 2 Pet. iii. 16.

en."¹ These words, as the context shows, were spoken by the Lord to Peter, when, in answer to his question to his disciples, But whom say ye that I am? he answered, Thou art the Christ, the Son of the living God. But when, as *it is written* in the third and fourth verses thereafter, Peter, on Christ's telling them of his sufferings and death, took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee; "He turned and *said unto Peter*, Get thee behind me, *Satan*; thou art an offense unto me: *for thou savorest not the things that be of God, but those that be of men.*" Peter, on the outpouring of the Holy Ghost on each of the apostles, was the *first* to preach the gospel to the Jews, and afterward to the Gentiles; but he preached not himself, but *Jesus Christ*, the Son of the living God. What was said to him was said to all the apostles, even when Judas was one of them. "*Verily* I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."² "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."³ Paul was in nothing behind the very chiefest apostles; but he immediately subjoined to such a declaration, "though I be *nothing*."⁴ With him as with all the apostles, Christ was *all and in all*. The Vatican has sent out anathemas in the names of the apostles. But these are truly apostolic, "There be some that trouble you, and would *pervert* the gospel of Christ. But though *we*, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (anathema). As we said before so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."⁵—"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of *Cephas* (Peter); and I of Christ."⁶

¹ Matt. xvi. 18, 19.

² Matt. xviii. 18; John xx. 23.

³ Matt. xix. 28.

⁴ 2 Cor. xi. 5; xii. 11.

⁵ Gal. i. 8, 9.

⁶ 1 Cor. i. 12.

—*For other foundation can no man lay than that which is laid, which is Jesus Christ.—We preach Christ crucified.*—“For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal?”—“Let no man glory in men. For all things are yours; whether Paul, or Apollos, or *Cephas*, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.”¹ “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.”² Thus they used the keys of the kingdom of heaven: thus they loosed, and thus they bound. “Ye are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.”—As the angel that showed to John the bride, the Lamb’s wife, showed him that great city, the holy Jerusalem, descending out of heaven from God; it is written, “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.”—Peter as one of them, when the apostles and elders came together at Jerusalem, asked them, “*Why tempt ye God to put a yoke upon the neck of the disciples*, which neither our fathers nor we were able to bear.”³ The gospel of the *circumcision* (to the Jews) was committed unto *Peter* as that of the *uncircumcision* was to Paul.⁴ And in writing to the *strangers* scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, he exhorted the elders, as himself an elder, to feed the flock of God which was among them “*not by constraint*, but willingly; not for filthy lucre, but of a ready mind; *neither as being lords over God’s heritage*, but being ensamples to the flock.”⁵ The infallible authority to which he appealed, in addressing those whom God hath begotten again to the life of faith and an inheritance of glory, is the Word of God—“being born again, not of corruptible seed, but of incor-

¹ 1 Cor. iii. 4, 11, 21–23.² xvi. 22.³ Acts xv. 10.⁴ Gal. ii. 7, 9.⁵ 1 Pet. v. 1–3.

ruptible, by the *Word of God*, which liveth and abideth for ever—*The Word of the Lord endureth for ever.*"¹ After charging believers to give heed to *the sure word of prophecy*, he warned them against *false teachers*, whose pernicious ways many follow, but *whose damnation slumbereth not*. He so used the keys of the kingdom of heaven, as to open to view at once *the day of judgment and perdition of ungodly men*, and *the new heavens and the new earth wherein dwelleth righteousness*, to which he looked according to the *promise*, and not to supremacy over those who were born again by the incorruptible seed of the word of God. And then in warning *them* against the practice of those who wrested the Scriptures to their own destruction, he concludes his writings with this exhortation, "Ye therefore, brethren, seeing ye know (these things) before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The Word of God, as this example shows, can vindicate itself against misprison and perversion; as here it exemplifies how men wrest it to their own destruction. Wherever Scripture is appealed to, the arbitrement lies with it. That is not *false teaching* which it imparts. And may it not possibly be seen, from the light of which it is full, that Scripture itself is its own and its only infallible expositor?

The salutation of the angel to the Virgin Mary, "Hail, thou highly favored, the Lord (is) with thee: blessed art thou amongst women,"² is the groundless plea of popish Mariolatry. To be blest among *women* is not to be exalted, as in blasphemous phraseology, to divine honors as "the Queen of heaven;" nor is there any warrant from hence for the resumption of that pagan title of the goddess Juno. But direct testimonies confute the misinterpretation. Jesus said unto her, "*Woman*, what have I to do with thee?"³ "He stretched forth his hand toward his *disciples*, and said, Behold my mother, and my brethren. For whosoever shall do the will of my Father which

¹ 1 Peter i. 23, 25² Luke i. 28.³ John ii. 4.

is in heaven, the same is my brother, and sister, and mother."¹—"Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, *Yea, RATHER, blessed are they, THAT HEAR THE WORD OF GOD AND KEEP IT.*"² "Get thee behind me Satan, for *it is written*, Thou shalt worship the Lord thy God, and him only shalt thou serve."³

"No prophecy of Scripture is of any private interpretation" are words which have been wrested into an assumed authority for bereaving men of the right of private judgment, though the epistle in which they occur was written in order to stir up the pure minds of true believers to be *mindful* of the words of the prophets, and of the commandment of the apostles; and though they be affixed to the apostolic injunction to "give heed to the sure word of prophecy." Christ said to *the people*, *Ye can discern the face of the sky; but can ye not discern the signs of the times?*—*Yea, and why even of yourselves, judge ye not what is right?*⁴ To his disciples he said, *Be not ye called, Rabbi; for one is your master, even Christ; and all ye are brethren. And call no man your father [Papa] upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ.*⁵—*Search the Scriptures—for they are they that testify of me.*⁶—*Prove all things; hold fast that which is good.*⁷ *Try the spirits whether they be of God: because many false prophets are gone out into the world.*⁸ *Thou hast tried them which say they are apostles and are not, and hast found them liars.—HE THAT HATH AN EAR LET HIM HEAR what the Spirit saith unto the churches.*⁹

It is not thus only, in such instances as these, that the Scriptures may be wrested; but it is thus that Scripture can vindicate itself, and dissipate false interpretations, even as light dissipates darkness.

¹ Matt. xii. 48, 49; Mark iii. 33, 34.

² Luke xi. 27, 28.

³ Luke iv. 3.

⁴ Mat. xvi. 3. Luke xii. 56, 57.

⁵ Mat. xxiii. 8–10.

⁶ John v. 39.

⁷ 1 Thess. v. 21.

⁸ 1 John iv. 1

⁹ Rev. ii. 2, 7.

It has been said that "in no other portion of the sacred Scripture have interpreters found so much difficulty as in the prophetic part of this book." Yet the name of the book is, The Apocalypse, or, Revelation. "The Revelation of Jesus Christ, which God gave unto him, to *show unto his servants* things which must shortly come to pass; and He sent and signified it by his angel unto his servant John: who bare record of the *Word of God*, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for, the time is at hand."¹ In the last chapter, John bears record, "*And he* (one of the seven angels which had the seven vials full of the seven last plagues) *said unto me, These sayings are faithful and true*, and THE LORD GOD of the *holy prophets* sent his angel to show unto his servants the things which must shortly be done. Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.—And he saith unto me, *seal not* the sayings of the prophecy of this book: for the time is at hand."

"What man knoweth the things of a man, save the spirit of man which is in him? *even so the things of God knoweth no man, but the Spirit of God.* Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak, *not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*"² When the Scriptures are thus compared, and the word of truth rightly divided, as applied to the thing whereto, as it is written, the Lord hath sent it, it will be seen that true and faithful sayings of this book of the Revelation of Jesus Christ entirely accord with other Scriptures alike faithful and true. In words which the Holy Ghost teacheth, the testimony has light in itself to show the *things* of which it testified, to the servants of God.

¹ Rev. i. 1–3.

² Cor. ii. 11–13.

The simplicity that is in Christ, is a reality, not a fiction. There is a *common faith* for the children of light and of the day. They walk by faith and not by sight. The things that are revealed belong to them. The time cometh when the mystery of God shall be finished, as he hath declared unto his servants the prophets. Of the times of the restitution of all things God hath spoken by the mouth of all his prophets since the world began. Till then the heavens must receive Christ. The Spirit expressly testifies that the Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom; that he will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, and honor, and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God; and that the mystery of the will of God, according to his good pleasure which he hath purposed in himself, which was *made known* to the faithful in Christ Jesus from the beginning, is, "that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth even in him."¹

In all these things, "the counsel of his own will" can be known only from the Lord's own word, not from words which man's wisdom teacheth, but that which the Holy Ghost teacheth. The Lord Jesus, to whom the Spirit was not given by measure, taught his disciples to pray unto their Father, and to say, Thy kingdom come: thy will be done in earth, as in heaven.—The *coming* and *appearing* of the Lord—the judgment he will execute on the Jew and also on the Gentile, on the quick and the dead—and the gathering together all things, both which are in heaven and which are on earth, in him—are all gospel truths, the faith of which rests not on any fanciful interpretation of a solitary text; but on manifold express testimonies of the Spirit.

The titles of the several chapters of this volume show

¹ Rom. ii. 9; 10; 2 Tim. iv. 1; Eph. i. 10.

what Scriptures are successively compared. The *harmony of prophecy* is not to be proved by argument. It is to be seen and heard, rather than argued or testified. That the completeness of the harmony may be seen, the testimony concerning each thing recorded has to be viewed in all its fullness, as *line upon line* unfolds it; and while each part or separate thing has thus its own divine illustration, the combination of them all, as Scripture, too combines them, lays open to view the whole counsel of God concerning the consummation and restitution of all things. The separate paragraphs in the tables show the different things in regard to which the same passages or visions, in their contextual connection, bear a common testimony; and the different sections show their combined evidence respecting each thing successively. These indicate what other Scriptures also show, as they too are compared, vision after vision, or verse by verse.

As *new things* are thus added to *old*, the unchanging harmony exacts frequent repetition; and the testimony is thus at once consolidated and enlarged. That word of which not a jot or tittle can fail till all be fulfilled, deserves to be weighed, and to be searched carefully by all who have faith in it, ere the time come when, in the latter days, it shall be considered perfectly. The eye may cast a careless or a cursory glance over tables of texts, of which every word is the Lord's. But in the appointed time the world has to pass through its prescribed ordeal, and the kings of the earth and of the whole world, and their armies, and all that make war against the King of kings, have yet to do their appointed work, and to *fulfill his words*, ere the appointed end shall come. Of what time and of what things the prophets speak, the prophets tell. Whether fallible historians ever gave a more clear, express, and concurring testimony to past transactions, than infallible witnesses bear to things that must come to pass, it were well to try, ere a careless eye be cast over their combined testimonies to the same things, or a reckless hand wrest any word of those Scriptures, that came not by the will of man.

Creeds, though rightly drawn from Scripture to combat with its truths the errors of bygone days, may not, if more restricted than the unstrained word of the Lord, be fully adequate to meet the evils which believers have to encounter and overcome in the latter days. The first principles of the gospel are the same in every age. But there is a time when the book of prophecy, before shut, shall be opened; and the judgment of *the quick*, barely recognized in the olden creeds—the judgment of the *world*, or of *all nations*—may need to be more fully apprehended from opening Scriptures, by the generation of the faithful that shall see *these things* of which the Lord and his prophets and apostles have spoken, as heralding his coming and his kingdom, than they were by those who lived ere the days should come in which judgment must begin at the house of God. *Shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.—And I heard but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried: and none of the wicked shall understand; but the wise shall understand.*

In giving his disciples to *know* the mysteries of the kingdom of heaven, Jesus said, *Unto you that hear shall more be given*. Let his faithfulness to this promise be tried. *He that is of God heareth God's words*, said the same Divine witness. *The words of God* have to be heard by the faithful in Christ Jesus, and the things which He shows to his servants to be believed and known by them, though his judgments have to be accomplished till his wonders shall be fulfilled by unconscious instruments that did choose their own delusions, and are left to them. It is written, "God hath put it in their hearts (of the ten kings) to fulfill his will, and to agree, and to give their kingdom unto the beast until the *words of God* shall be fulfilled." In quoting

the Song of Moses, the Psalms of David, and the prophecies of Isaiah, in proof of what he said, an inspired apostle testifies, "Now I say that Jesus Christ was a minister of the circumcision FOR THE TRUTH OF GOD *to confirm the promises made unto the fathers,*" &c. These promises must all be fulfilled, whatever judgments yet intervene. *The truth of God* shall be established forever. The word of our God shall stand forever. All that the writer asks of the reader, is to *hear that word*. Let the faith, the prayer, the purpose, and the practice of those who seek to know the truth from the *word of truth*, be those of the man after God's own heart, who thus spake by the Holy Ghost: *The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.—I have chosen the way of truth: thy judgments have I laid (before me). I have stuck unto thy testimonies.—Incline my heart unto thy testimonies. Quicken me after thy loving kindness, so shall I keep the testimony of thy mouth. Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy word giveth light; it giveth understanding unto the simple. Concerning thy testimonies, I have known of old that thou hast founded them for ever. Thy word is true, from the beginning: and every one of thy righteous judgments endureth for ever. To choose the way of truth, is to stick to the testimonies of the Lord.*

THE HARMONY OF PROPHECY.

CHAPTER I.

THE COMING OF THE LORD, REV. I. 7, COMPARED WITH OTHER SCRIPTURES.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and He sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen. BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM, AND THEY ALSO WHICH PIERCED HIM: AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM. Even so, Amen."—Rev. i. 1-7.

THESE truths are as simple in their narration as sublime in their import. "Things which must shortly come to pass" are the subject-matter of this book. To show these things unto his servants, the Revelation of Jesus Christ was given unto him by God. John bare record of *all things that he saw*. He testifies to the blessedness of him that readeth, and of those that hear the words of this prophecy,

and *keep those things* that are written therein; for the time is at hand. After a benediction on the seven churches of Asia, and a due and devout ascription of praise unto the Lamb—to him be glory and dominion forever and ever—he speaks in faith as if he saw him coming, and testifies that *every eye shall see him*. The *thing*, yet ranking among those that are future, that is first shown, as foremost in the apostle's view, is the *coming of the Lord*. Christians, alone worthy of that name which unconverted millions bear, even those whom He hath washed in his own blood, and made kings and priests unto God and his Father, are called on to believe his coming, as if they saw it; but that which is faith to some only, shall yet be sight to every eye. *Behold he cometh with clouds, and every eye shall see him, and they which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.*

Even so, Amen, is the confirmation that is given to words as plain as ever were written on tables, that *he may run that readeth*. Yet the last thing recorded in this text—*all kindreds of the earth shall wail because of him*—shows, like many other scriptures, how little the first is believed—behold He cometh. They who *love his appearing* will not wail at his coming; for testimonies abound that tell of other things than terror or woe which await them on that day. In primitive times, when faith was a reality throughout the churches, and believers in Jesus shone as lights in the world, men “turned to God from idols to serve the living and true God, and to wait for his Son from heaven.”¹ That this is a thing which *must come to pass*, none of the faithful were ignorant before the Apocalypse was written.

The *Revelation of Jesus Christ* seals up or completes the only sacred and celestial canon upon earth. So soon as ever record is first borne to any of the things that were to come to pass, the *harmony of prophecy* may be heard, as Scripture here responds to Scripture; and an example may be seen from the first *sayings of this book*, which show forth things which *must come to pass*, that many divine testimonies to the same truths are here concentrated and renewed in a single verse.

It is not by the private interpretation of any prophecy, or any alteration of its obvious meaning, that light is seen, or faith in the word itself attained. *To the law and to the*

¹ 1 Thess. i. 9, 10.

testimony; if they speak not according to this word, it is because there is no light in them. The entrance of the word gives light. How abundant is the testimony concerning the coming of the Lord, none who wait for it need to be told. How clear is the light in which the Scriptures reveal it, they have only to be believed to see. That it is not the testimony which God has given to the second, any more than to the first coming of his Son, but private interpretations of his word, or imaginary inferences from it, that have introduced discordance and error, and involved the subject in doubt and darkness, the whole counsel of God concerning it may show. Not believing Moses and the prophets as they wrote of him, but assigning a meaning of their own, as they do to this day, to all the lucid testimonies borne by them to the sufferings and the death of the Messiah, the Jews still *grope at noonday as the blind grope in darkness*, and are thus feeling after meanings to these very prophecies, and giving prizes to find them, while bandages of men's making are round their eyes, and *the vail untaken away in reading Moses and the prophets.*

Whether the testimony borne by prophets and apostles, and by Christ himself to his second coming to judge and to reign, be not even more full and not less explicit than that which was given by the prophets alone to his first coming in the flesh to do the will of the Father then, and to suffer and to die, the Scriptures, if searched, would show. Whether *all that the prophets have spoken*, and all that is revealed in the New Testament and in the Old concerning it, be believed with all readiness of mind, in the simplicity of faith, and with the docility of little children, it might be wise and well to consider, before a stone be cast at a rabbinical Jew, who receives for doctrines the traditions and commandments of men, and rejects the *counsel of God* against himself, but who still can show, as ingeniously as any Gentile, in what manner many texts can be changed by the private interpretation of one. Facts that can not else be known, are yet readily believed on the testimony of men; but *the testimony of God is greater*. Contradictory evidence generates doubts; but the testimonies of the Lord are *very sure*. *He can not deny himself*. Christ, as he said, *received not testimony from man. Search the Scriptures*, was his own command, *for they are they that testify of me*. In them the Father bears witness of the Son. The heavens must receive Christ

till the times of the restitution of all things, which God hath spoken by all his holy prophets, since the world began; and his testimony has to be heard as he spake by them, and not as men of any race or of any age would wrest the word that abideth forever.

The record which John here bears concerning the personal coming and visible appearing of the Lord Jesus Christ, is as explicit as it is express. *Behold he cometh with clouds, and every eye shall see him.* These words are not to be stretched into an additional affirmation that his reign, though not less real, shall be as personal and visible as his coming, or that every eye shall see him while He reigns, as every eye shall see him when He cometh. Things that differ have to be distinguished; and they are not to be indiscriminately mixed up together, so as possibly to confound things that may be *secret*, with things that are *revealed*. Each truth which Scripture reveals has to be viewed in the light which Scripture imparts. Each topic, or distinct *thing*, when brought to the test, has to be weighed in the scales of that sanctuary in which alone the divine Oracle resides. Then sensitive minds, justly tremulous, as the nicest balance, at the thought of error, may be fixed in purely scriptural faith, without the hazard of rejecting things revealed, because of any unwarranted and unhallowed intermingling of the thoughts of man's heart with the counsel of the Lord. *The sayings of this book* have to be *kept* without being either sullied by any addition, or rifled by any subtraction. The kingdom of God and of his Christ has its own ample testimonies throughout the Scriptures, as it has its place again and again in subsequent pages of the book of Revelation.

Though the sight of Christ by every eye shall be a new thing upon the earth, it is nevertheless a scriptural truth, that to some, in ages long past, he did *appear* otherwise than he was seen while he tabernacled in the flesh.

It is written by another apostolic witness, "We have not followed cunningly devised fables, when we made known unto you *the power and coming of our Lord Jesus Christ*, but were *eye-witnesses of his majesty*. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard *when we were with him*

on the mount. We have also a *more sure word of prophecy*, whereunto ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts, knowing this first, that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost."¹ Peter, James, and John were *eye-witnesses of the majesty of the Lord*, as in the mount he was *transfigured* in their sight. But besides this, repeated testimonies from the New Testament and the Old bear that the Lord did appear, or *visibly* manifest himself in his glory, so far as men could look on it, after his resurrection from the dead, and also before his incarnation, or manifestation in the flesh.

He not only showed himself alive after his passion by many infallible proofs, *being seen* of his apostles forty days, and speaking of the things pertaining to the kingdom of God,² and *was seen* of above five hundred brethren at once;³ but after his ascension to the right hand of the Father he *appeared* unto Paul, then a persecutor, on his way to Damascus, as he was arrested at mid-day by a light from heaven, above the brightness of the Syrian meridian sun. He and all that were with him fell to the earth; and the Lord said unto Saul, "I am Jesus, whom thou persecutest."⁴ In majesty and glory, as he had seen him on the mount, he appeared unto John, as described in the sequel of this chapter,⁵ his countenance as the sun shineth in his strength; and when he *saw him* he fell at his feet as dead. He *appeared to Abraham*, the father of the faithful; to Moses in the burning bush, as also in Sinai, &c.; to Joshua, as the captain of the Lord's host; to Isaiah, as he saw the Lord sitting upon a throne, high and lifted up, amidst the praises of the seraphim, while they adored him as the Lord of hosts; even as in the New Testament *it is written*, that Isaiah *saw his glory*, and spake of *him*.⁶ Again and again was the glory of the Lord seen by Ezekiel the prophet. In heavenly vision, out of the midst of a great cloud, and a fire infolding itself, he saw the likeness of four living creatures, and above the firmament that was over their heads was the likeness of a throne, upon which was the likeness as the appearance of *a man* above upon it. This was the appearance

¹ 2 Pet. i. 16-21, &c.
² Acts xxvi. 13-16.

³ Acts i. 3.
⁴ Rev. i. 12-18.

⁵ 1 Cor. xv. 6.
⁶ Isa. vi. 1; John xli. 41.

of the likeness of the glory of the Lord; and when he saw it, he fell upon his face, and heard a voice of one that spake. *The glory of the Lord* stood over the cherubims. *The glory of the Lord* stood upon the mountain which is on the east side of the city (Jerusalem).¹

These testimonies may suffice to show that prophets and apostles *saw his glory*, and spake of him; as they also testified of his *power and coming*. *Behold he cometh with clouds, and every eye shall see him*. The dead shall hear his voice, and arise to judgment. But some of the prophets as of the apostles there were who *saw his glory* ere they tasted of death. Generation after generation of the sons of men have passed into their graves, save those of whom it is recorded in Scripture, without seeing the Lord as he *appeared* to them; but they shall all appear before the judgment seat of Christ, when he shall judge the quick and the dead at his *appearing* and his kingdom.

The fact that *some* of the prophets and of the apostles *saw the glory of the Lord*, and were *eye-witnesses of his* majesty, is not to be denied without a denial of their testimony, and of the Divine record in which it is confirmed. Whether his appearing and his coming, as actual realities, can be disbelieved without a similar denial of the testimony concerning them, he that hath ears to hear may judge of himself.

After the Lord had put the question to his disciples, Whom do men say that I the Son of man am? and after he had told them that he must suffer many things, and be killed, and raised again the third day, and he had said unto Peter, who had rebuked him for that saying, Get thee behind me, Satan, for thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men; Jesus said unto his disciples, "if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For *the Son of man shall come in the glory of his Father, with his angels; and THEN He shall reward every man according to his works*. Verily I say unto you, there *be some standing here which shall not*

¹ Ezek. i. 4, 26-28; iii. 23; x. 18, 19; xl. 23.

taste of death till they see the Son of man coming in his kingdom. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him."¹ The same things are recorded, in the same connection, in the parallel passages in Mark² and Luke.³ In the former it is written, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when *he cometh in the glory of his Father, with the holy angels*. And He said unto them, Verily I say unto you, that there be some of them that stand here which shall *not taste of death* till they have seen the kingdom of God come with power. And after six days Jesus taketh Peter, and James, and John, and he was transfigured before them, &c." In the Gospel by Luke it is written, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels. But I tell you of a truth there be some standing here *which shall not taste of death till they see the kingdom of God*. And it came to pass about an eight days *after these sayings* (or words, μετὰ τοὺς λόγους τούτους) he took Peter, and John, and James, and went up into a mountain to pray, and as he prayed the fashion of his countenance was altered."

Thus obvious is the connection in the gospels between what Jesus said that *some* standing there should see, and what these three disciples, to whom as to others this saying was addressed, did thereafter see. The thrice-repeated record that thus connects these things, without the interposition of a word, is unparalleled in the history of Jesus, and is not to be overlooked, as if it failed to supply a uniformly conjoined illustration of the words of the Lord. Clearly did He testify that the *Son of man shall come in his own glory, and in his Father's, with his angels; and that THEN he shall reward every man according to his works*, and shall be ashamed of them that are ashamed of him and of his words. The dead shall arise and stand at his judgment-seat. But *some* there then were who did *not taste of death*

¹ Matt. xvi. 24-28; xvii. 1-3, &c.

² ix. 1-9.

³ ix. 26-36.

till they *saw his glory*, as Jesus was *transfigured before them*, and his face did shine as the sun, and his raiment was white as the light, and Moses and Elias *appeared in glory*, and a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. "And when the disciples heard it, they fell on their face, and were sore afraid. And when they had lifted up their eyes, they saw no man save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell *the vision* to no man, *until* the Son of man be risen again from the dead."¹ Then they did tell the *vision*; and because they had *seen* that of which they testified, they were thus constituted to bear conscious testimony of the *power and coming* of the Lord, as they were *eye-witnesses of his majesty*. Unlike to other men of that generation, and of every other, till the Lord shall come, they *saw his glory* ere they *tasted of death*. Eye-witnesses of his majesty they were when they were with him on the mount, and they followed not any cunningly devised fable in making known the *power and coming* of the Lord. Touching this thing especially, but embracing all things *that are revealed*, this has *first* to be known, that "no prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man but holy men of old spake as they were moved by the Holy Ghost." It is not upon any human, and therefore fallible, *interpretation* of the words of Christ concerning his coming that men can retreat from any word that he ever uttered. *Hear ye him* was the voice that came out from the bright cloud that overshadowed them; and the true and faithful Witness himself hath said, in reference too to his coming, "heaven and earth shall pass away, but my words shall not pass away." It is not upon any *interpretation* that uninspired man can give that men can retreat from the plain testimony of those who *spake* as they were moved by the Holy Ghost. It is not upon any interpretation of the testimony of the apostles that a retreat can be found from the sure word of prophecy. For while the apostle urges his own testimony as that of an eye-witness of His majesty, he tells those that had obtained like precious faith with himself, to whom were given exceeding great and precious promises, that they had a *more sure word*

¹ Matt. xvii. 6-9.

of prophecy, to which they did well to take heed, till, its entrance giving light, the day-star should arise in their hearts.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. The word of God abideth forever: it is the word of him who changeth not. As written beforehand concerning him, the Son of the Highest was manifested in the flesh; and according to the same sure word, to them that look for him he will come again a *second time* without sin unto salvation. *He that shall come, will come, and will not tarry.* John bare record of this fact, but not so, *Amen*, is not its sole, however solemn, confirmation; but prophet after prophet, and apostle after apostle, bears corresponding and responsive testimonies, till to them all faith must say *Amen*.

"Enoch, the seventh from Adam, prophesied of these, saying, behold, the *Lord cometh* with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds,"¹ &c. "To me belongeth vengeance and recompense.—The Lord shall judge his people.—If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me."² "The Lord came with ten thousands of saints; from his right hand went a fiery law (a law of fire) for them."³ "Our Lord *shall come*, and shall not keep silence.—He shall call to the heavens from above, and to the earth, that he may judge his people."⁴ "O God, to whom vengeance belongeth, *show thyself*. Lift up thyself, thou judge of the earth."⁵ "*He cometh, he cometh* to judge the earth."⁶ "*He cometh* to judge the earth."⁷ "When the Lord shall build up Zion *he shall appear in his glory*."⁸ "Blessed be he *that cometh in the name of the Lord*."⁹—"They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and *for the glory of his majesty*, when he ariseth to shake terribly the earth."¹⁰ "Behold, *the Lord cometh* out of his place to punish the inhabitants of the earth for their iniquity."¹¹ "The Lord shall go forth as a mighty man.—He shall prevail against his enemies.—I

¹ Jude, 14.

² Psalm l. 3, 4.

³ Psalm xcvi. 1, 2.

⁴ Psalm cxviii. 9.

⁵ Isa. li. 19, 21.

⁶ Deut. xxxii. 35, 36, 41.

⁷ Psalm xciv. 1, 2.

⁸ Psalm cii. 16.

⁹ Isa. xxvi. 21.

¹⁰ Deut. xxxiii. 2.

¹¹ Psalm xcvi. 13.

¹² Psalm cxviii. 9.

¹³ Psalm cxviii. 9.

have long holden my peace ; I have been still and refrained myself.—I will destroy and devour at once.—*The Redeemer shall come to Zion.*¹ O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence—to make thy name known to thine adversaries, that the nations may tremble at thy presence. Men have not heard what He hath prepared for him that *waiteth for him.*² He shall *appear* to your joy, and they shall be ashamed. Behold, the Lord *will come* with fire, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh.³ I saw, and behold one like *the Son of man came with the clouds of heaven.* And there was given him dominion and glory, and a kingdom,⁴ &c. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.⁵ Behold, the Lord *cometh* out of his place, and will come down, and the mountains shall be molten under him,⁶ &c. The Lord shall be seen over them, and his arrow shall go forth as the lightning, &c. They shall look on me whom they have pierced.⁷ *The Lord my God shall come,* and all the saints with thee.⁸ Who may abide the day of *his coming*? and who shall stand when he *appeareth*?—I will come near to you to judgment,⁹ &c. For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts.—But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.¹⁰

Christ himself hath testified that “as the lightning cometh out of the east, and shineth even unto the west, so shall also the *coming of the Son of man be.*—They shall see the Son of man coming in the clouds of heaven, with power and great glory.—Then shall they see the Son of Man *coming in a cloud,* with power and great glory.¹¹ I will *come again,* and receive you to myself.¹² A cloud received him out of their sight. This same Jesus which is taken up from you into heaven, shall so *come* in like manner as ye *have seen* him go into heaven.¹³

¹ Isa. xlii. 13, 14; lix. 20.² Isa. lxiv. 1–4.³ Isa. lxvi. 5, 15, 16.⁴ Dan. vii. 13, 14.⁵ Joel ii. 31.⁶ Micah i.⁷ Zech. ix. 14.⁸ Zech. xii. 10.⁹ Zech. xiv. 5, 9.¹⁰ Mal. iii. 2, 5.¹¹ Mal. iv. 1, 2.¹² Matt. xxiv. 27, 30. Mark xiii. 26; xiv. 62. Luke xxi. 27.¹³ John xiv. 3.¹⁴ Acts i. 9, 11.

Throughout the epistles, also, there is so constant and express testimony of the *coming* and *appearing* of the Lord, that wherever there is faith in the writings of the apostles, as well as in those of the prophets, and in the word of the Lord Jesus himself, these *things* are known and received as established truths, as if they were already accomplished facts.

Behold, He cometh. The testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the *coming* (revelation) of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.¹ They that are Christ's *at his coming*.² *The coming of the Lord*³ is ever appealed to as that for which believers looked, and is uniformly spoken of as a cherished and unquestionable truth, and not as a thing that needed to be revealed to them.

And every eye shall see him.. The day of the Lord is that of his *coming*, and also of his *appearing*. His own testimony—"They shall see the Son of Man *coming* in the clouds of heaven"—is that also of his apostles and of his prophets. When Christ who is our life *shall appear*⁴—when the Chief Shepherd shall *appear*⁵—when he shall *appear* we may have confidence⁶—*we know* that when he shall *appear* we shall be like him, for we shall *see him as he is*⁷—I charge thee that thou keep commandment until the *appearing* of our Lord Jesus Christ, which in his times *he shall show*, who is the blessed and only Potentate, the King of kings and Lord of lords⁸—I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his *appearing*, and his kingdom;⁹ the righteous judge shall give at that day a crown of righteousness to all them also that love his *appearing*;¹⁰ looking for that blessed hope and the glorious *appearing* of the great God and our Saviour Jesus Christ;¹¹ that the trial of your faith might be found unto praise and honor and glory at the *appearing* of Jesus Christ;¹² these are all testimonies—not to a truth as made known to believers, but—to the faith of Christian men. To *this end* Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living. We shall all stand before the judgment-seat of

¹ 1 Cor. i. 7.

² 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8; James v. 7, 8; 2 Peter i. 16; 1 John ii. 28.

³ Col. iii. 4.

⁴ 1 John iii. 2.

⁵ 2 Tim. iv. 8.

⁶ 1 Peter v. 4.

⁷ 1 Tim. vi. 14, 15.

⁸ Tit. ii. 13.

⁹ 1 Cor. xv. 23.

¹⁰ 1 John ii. 28.

¹¹ 2 Tim. iv. 1.

¹² 1 Peter i. 7.

Christ. For it is written, As I live, saith the Lord, *every knee shall bow to me, and every tongue shall confess to God.*¹ *Every eye shall see him.*

*And they that pierced him, they shall look upon me whom they have pierced.*² O Jerusalem, Jerusalem, that killest the prophets, &c., I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that *cometh* in the name of the Lord.³ With him (the high priest) were assembled all the chief priests, and the elders, and the scribes, and the high priest asked him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye *shall see the Son of man* sitting on the right hand of power, and *coming in the clouds of heaven.*⁴ At the day of wrath and revelation of the righteous judgment of God, he will render to every man according to his deeds, tribulation and anguish, upon *every* soul of man that doeth evil, and *the Jew first*, and also of the Gentile; but glory, honor, and peace, to every one that worketh good, to *the Jew first*, and also to the Gentile.⁵

And all kindreds of the earth shall wail because of him. He of whom these words are written asked these questions, Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless *when the Son of man cometh shall He find faith on the earth?*⁶ It is written, And He saw that there was no man, and wondered that there was no intercessor, therefore his arm brought salvation unto him—and he put on the garments of vengeance for clothing—according to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion.—For behold the darkness shall cover the earth, and gross darkness the people: but *the Lord shall arise* upon thee, and *his glory shall be seen* upon thee.⁷ “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it. For I am with thee, saith the Lord, to save thee: though

¹ Rom. xiv. 9-11.

⁴ Mark xiv. 53, 61, 62.

⁷ Isa. lix. 16-20; lx. 2.

² Zech. xii. 10.

⁵ Rom. ii. 6-10.

³ Matt. xxiii. 39.

⁶ Luke xviii. 7, 8.

*I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee,*¹ &c. Wait ye upon me, saith the Lord, until *the day that I rise up to the prey*: for my determination is to gather the *nations*, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.² *The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ*; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when *he shall come* to be glorified in his saints, and to be admired in all them that believe (because our *testimony* among you was believed), in that day.³ Judgment will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies. For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts *a consumption, even determined upon the whole earth*.⁴ He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.⁵ Speaking of the day of his coming and of his power, Jesus said, *Then shall all the tribes of the earth mourn*, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.—*Behold he cometh with clouds, and every eye shall see him, and they which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

If any obscurity or doubt might seem to rest on these things as record is thus borne in the Apocalypse concerning them, and if they were not deemed sufficiently clear to show their meaning, still by thus comparing scripture with scripture in the multiplied testimonies which it expressly bears to the coming of the Lord, it may be seen that, wherever there is an entrance for it, that *entrance of the word giveth light* to dispel such darkness as rests not in the text, but in the minds of those who have so *closed their eyes* that they read it not as *it is written*. The things which John here

¹ Jer. xxx. 7, 11.

⁴ Isa. xxviii. 17, 21, 22

² Zeph. iii. 8.

⁵ Rom. ix. 28.

³ 2 Thess. i. 7-10.

testifies, shine forth in all the lucidness of heaven's own light, if *the testimony* of prophets and of apostles, and of Christ himself be believed. That the Lord will come; that every eye shall see him; and that all kindreds of the earth shall wail because of him, are truths set forth repeatedly throughout the Revelation of Jesus Christ, as throughout the other scriptures.

The visions, as John saw and bare record, of the coming of the Lord, and of that day of the wrath of the Lamb, will be compared in the sequel in more minute details, with more ample testimonies from the same unerring oracles of the living God. But having seen the entire accordance between this first recorded prediction of the Apocalypse, concerning *things* that must come to pass, and the uniform testimony that they pertain to the *common faith*, as testified of in other scriptures; allusion at least may here be made to these different visions, in which counsel is not darkened by words without meaning, or of other significancy than that which *scripture* else assigns them, but in which manifestly and *expressly* the testimony is completed, and many sure words of prophecy combined and concentrated.

The record that John bare concerning things which he saw may here be compared with the *leading truth* which is *written* in the *seventh verse* of the Apocalypse :

Behold he cometh with clouds, and every eye shall see him; and they that pierced him, and all kindreds of the earth shall wail because of him. The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand? — Rev. vi. 15–17. The kingdoms of this world are become the kingdoms of our Lord and of his Christ. We give thee thanks, *O Lord God Almighty, which art, and wast, and art to come*; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and *thy wrath is come*, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and *shouldst destroy them which destroy the*

earth.—Rev. xi. 15–18. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying, with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. . . . and the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the *great wine press of the wrath of God.*—Rev. xiv. 14–16, 19. They are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the *whole world*, to gather them to the battle of that great day of God Almighty. *Behold I come as a thief.* And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.—Rev. xvi. 14, 15, 18. And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire. His name is called The Word of God. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.—Rev. xix. 11, 13, 15. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.—Rev. xx. 11, 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.—Rev. xxii. 12, 13. *Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

The scriptural testimony to the coming of the Lord can not, in quotations however short, be adduced as it is written, without statement after statement either of the terrible things in righteousness which he will come to do, or the glorious things in grace which also he will then accomplish. These are often conjoined in the same sentence. Testimonies concerning both the consummating judgments and the consequent universal restitution, are thus obviously and expressly recorded in other scriptures, as well as in the Apocalypse. Each and all of them have to be compared with the corresponding things which John saw, and has recorded in it. When, without the jarring discords of earthly sounds, no other voice is heard but the voice of the Lord in his word, it will be seen whether in topic after topic there be not harmony in every part; and whether that harmony be not more clear and complete as the comparison is extended; till, as testimony swells forth on testimony, it should make an interpreter's ears to tingle, and a believer's heart to thrill. The fancied and possibly not fictitious "harmony of the spheres" is heard, if heard it be, by other ears than those of yet mortal men. But *it is written*, The Lord hath *magnified his word above all his name*; and its harmony, when heard as it is, is not less than theirs—whether men will hear or whether they will forbear.

It is written, as the Judge of the quick and of the dead hath spoken, that *When the Son of man shall come in his glory*, and all the holy angels with him, *then* shall he sit upon the throne of his glory, and before him shall be *gathered all nations*.—*Then* shall the King say unto them on his right hand, Come, ye *blessed* of my Father, *inherit the kingdom* prepared for you from the foundation of the world.—*Then* shall he say also unto them on the left hand, Depart from me, ye *cursed*, into everlasting fire, prepared for the devil and his angels.—These shall go away into everlasting punishment, but the righteous into life eternal.¹

The *Holy Scriptures* of the Old and New Testament are the perfect, and the only rule of faith. Whatever things they reveal, are the testimony of God, which is infinitely greater than that of all men. *Let God be true, and every man a liar*. That testimony bears, according to the words of Jesus, in this single passage, that when the Son of man shall come in his glory, then shall all nations be gathered

¹ Matt. xxv. 31, 32, 34, 41, 46.

before him—the righteous shall go away into eternal life, and inherit the kingdom prepared for them from the foundation of the world—and the wicked shall go away into everlasting punishment, in the place prepared for the devil and his angels. He shall *judge the quick and the dead at his appearing and his kingdom*. The coming and appearing of the Lord; the gathering of all nations before him; the great day of his wrath; the judgment of the world, of the quick, and of the dead; the casting of the wicked into hell; the manifestation of the sons of God; the kingdom and the inheritance prepared for them; the new heavens and the new earth, for which true believers look, according to his promise, and all the exceeding great and precious promises that pertain to those who, by the resurrection of Christ, are begotten again to the lively hope of glory and immortality, and to an incorruptible inheritance reserved in heaven for them who are kept by the power of God through faith unto salvation, *ready to be revealed* in the last time—are all truths that were believed by the faithful in Christ Jesus before the book of Revelation was written—and which wait for their realization *at the coming of the Lord*. But the *testimony* respecting them all is completed in that Book, which expressly testifies of these things. Many of them are recorded collectively in other Scriptures. In the Apocalypse, or *Revelation*, for such it is, they are set forth distinctively in separate visions; and, as on the sounding of the seventh trumpet, collectively also. If, according to the *uniform* testimony of Scripture, they be all connected with the coming of the Lord, and wait for their realization till then, it will hence be seen that so soon as this first *predicted* truth of the Apocalypse is touched in faith according to the Scriptures—*Behold, He cometh*—the key-note is struck of the book of Revelation, to which the songs of saints and angels—recorded in it as in other Scriptures—are also set.

Things revealed, or predicted, are not less divine, because the same Eternal Spirit placed them in the *writings of the prophets*, rather than exclusively in the Gospels, or in the epistles of the apostles. The sayings of this book of the Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass, are not less worthy of credit, nor ought they less sacredly to be kept remote from all unhallowed contact with the *imaginings of man's heart*, than any part of

the volume of inspiration, which is closed with them. Nor are the holy oracles of the living God like the *Koran* of Mahomet, which needed a corrective clause, and gave to the later dreams of the false prophet the right of superseding any conflicting statements in the pretended revelations which preceded them, by constituting the last word the prevailing power and the needful sponge. *The testimony* throughout is one, however diversified in its parts. At different times and in divers manners the prophets spake by the same Spirit of truth, by whose inspiration the apostles also testified. Given by measure unto them, the Spirit was not given by measure unto Christ. Human interpretations of the Divine Word have a mutually repulsive power. But prophecies cohere. And when words such as these are written, *Behold he cometh*—when the *coming of the Lord*, and the accompanying judgments, and consequent restitution of all things is the theme—there is to be heard the testimony of all the prophets since the world began, and of all the apostles, till the last of them finally said Amen. For the record of the same truth reaches from the first promise, that the serpent's head shall be bruised by the seed of the woman, to the last word of Revelation—when the new heavens and the new earth had been seen in vision, and the Lamb's wife had been shown in ineffable glory unto John by one of the seven angels which had the seven vials full of the seven last plagues—as that seed of the woman, and the Son of the Highest, the Lord of the prophets and apostles, himself gave this farewell assurance to his servants, *Surely I come quickly, Amen*—and as the last of the apostles responded in the last words of inspiration, *Even so come, Lord Jesus*.

Having condensed, in his first apocalyptic record of things that must come to pass, many more prophecies than those already quoted, the apostolic prisoner of Patmos, the loved disciple and faithful witness of Jesus—as if the more glorious breast of the same Lord than that on which, at the last supper he lay, had opened to him its secrets, to show them unto his servants—was privileged thereafter to unfold the same truth more fully in that Revelation which is not his, but the Lord's. *The great day of the wrath of the Lamb*—his wrath come—and the time of the dead that they should be judged—the Son of man sitting on a cloud with a sharp sickle in his hand, when the harvest of the earth is ripe, His treading the wine-press of the wrath of God—the

pouring of the last *vial into the air*, preceded by the gathering of the kings of the earth and of the whole world to *the battle of the great day of God Almighty*, and by the warning, *Behold, I come quickly*, followed by the coming of a great voice from the throne, saying, *It is done*; and the King of kings and the Lord of lords, whose name is the Word of God, executing judgment and making war in righteousness—may seem, at least, to identify the opening of the sixth seal, the sounding of the seventh trumpet, the pouring out of the last vial, and the judgments recorded in the 14th and 19th chapters of the book of Revelation, with the coming of the Lord, and the wailing of all kindreds of the earth because of him. If the testimony itself be regarded and believed, the structure of the Apocalypse in its marked lineaments, and, in so far, the uniformity of the testimony and the harmony of prophecy, thus begin to appear so soon as looked at in scriptural light alone. A more extended and minute comparison of scripture with scripture will show, by one table of texts after another, and many scriptures besides, that the *coming of the Lord* and its consequences then is repeatedly the object in the view of the inspired penman in the book of Revelation, as it undoubtedly is in other books of Scripture.

CHAPTER II.

PROMISES IN REV. II., III., SEEN AS REALIZED—REV. VII., XI.,
XIV., XIX., ETC.

THE coming of the Lord Jesus Christ is the *last* thing recorded in the book of Revelation, and consequently in the oracles of God. But it is also the first, though many things which John records were to come to pass ere then upon the earth. The bruising of the serpent's head by the Son of the woman, yet to be accomplished, was the first promise that was given to guilty man, or recorded in the holy Scriptures, in the doom denounced against the deceiver so soon as ever he had power over man.

When the time was come, Satan entered into Judas, and he betrayed the Son of man into the hands of sinners. *This is your hour, and the power of darkness*, said Jesus to the chief priests, and captains, and elders that came to take him.¹ *He became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and in earth, and under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.*²

Having appeared in his glory to John in Patmos, and declared who he was, He said, Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.³ Names that are given to the great Redeemer, the glory and power that ever belong unto him, and the attributes or prerogatives which he exercises even now, are farther recorded in the first chapter. The second and third are occupied with epistles to the seven churches that then were in Asia, or *things that are*. *Things which must be hereafter*,⁴ were then shown unto the apostle.

That the Revelation of Jesus Christ, which God gave

¹ Luke xxii. 3, 53.

² Phil. ii. 8-11.

³ Rev. i. 19.

⁴ Rev. iv. 1.

unto him, to show unto his servants *things* which must shortly come to pass, is not a book over which discursive fancy may wisely or innocently roam, but that it is so fitly framed together as to repel at once all private interpretation, may be seen by comparing those words which the Holy Ghost speaketh concerning the person and the power of the Lord Jesus Christ, as recorded in the first chapter, with their separate repetition in the second and third, as addressed in part to each of the seven churches, till all are again combined. Besides this truth, which has been often noted, a farther comparison may next be seen, of the promises affixed in each of the seven epistles, as there made to *him that overcometh*, and as subsequently shown to be realized in different visions of the blessedness of the saints.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which

thou hast seen, and the things which are, and the things which shall be hereafter. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

He that loveth me, said Christ, shall be loved of my Father—and *I will manifest myself to him.*¹ He manifests himself to them that love him, though the world know him not. They know in whom they have believed. He is able to save unto the uttermost all that come unto God through him. All power in heaven and in earth is given unto him: That which John was commanded to write to the churches begins, as addressed to each of them, with an announcement of the character or power of him who is head over all things to his church. In these *goodly matters touching the King*, texts, in the first chapter of his Revelation, thus fit themselves to texts in the second and in the third, so as to set forth truths that are not merely similar but the same. And more than in this, these chapters show how scripture has to be compared with scripture.

These things, saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. ii. 1.

I saw seven golden candlesticks; and in the midst of the seven candlesticks (one) like unto the Son of man, &c. And he had in his right hand seven stars. i. 12, 13, 16.

These things, saith the first and the last, which was dead, and is alive. 8.

I am the first and the last; I am he that liveth, and was dead; and behold I am alive forevermore. 17, 18.

These things saith he which hath the sharp sword with two edges. 12.

Out of his mouth went a sharp two-edged sword. 16.

These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass. 18.

His eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace. 14, 15.

These things saith he that hath the seven spirits of God, and the seven stars. iii. 1.

—The seven spirits which are before his throne. 4.—The seven stars which thou sawest in my right hand. 20.

¹ John xiv. 21

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth. 7.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God. 14.

Behold, I am alive forevermore, Amen; and have the keys of hell and of death. 18.

Jesus Christ the faithful witness, the first begotten of the dead, and the prince of the kings of the earth. 5.

Christ manifests himself to them that love him. And the time is coming when they shall *see him as he is*, and as they now believe him to be. But the time also cometh when *every eye shall see him*—and all kindreds of the earth shall wail because of him. He is mighty to destroy, as he is able to save. He will *make his name known to his adversaries*, and the nations shall tremble *at his presence*. He manifests himself to them that love him, and he will manifest himself to them that hate him. They who now know him not shall know him then. They who are not won by the love of the Lamb, in this the day of merciful visitation, shall confess him to be the Lord in *the day of his wrath*.

The preceding comparison shows what He is, who now walks in the midst of the churches; another may show what the *same Lord* shall be when He shall come with all his saints, and his enemies shall be made his footstool, and He shall rule in the midst of them.

And I saw heaven opened, and, behold, a white horse; and he that sat upon him was called *Faithful and True*. His name is called the Word of God. xix. 11, 13.

His eyes were as a flame of fire. 12.

And on his head were *many crowns*. He hath on his vesture and on his thigh a name written, King of kings and Lord of lords. 12, 16.

And out of his mouth goeth a sharp sword.

That with it he should smite the nations. 15.

It is written of the time when the Lord will come and plead with all flesh, The hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

Christ is the faithful and true witness. He hath pur-

Jesus Christ, the *faithful* witness. i. 5. These things saith the *Amen*, the *faithful and true* witness. iii. 14.

His eyes were as a flame of fire. i. 14.

The Prince of the kings of the earth. i. 5.

Out of his mouth went a sharp two-edged sword. i. 16; ii. 12.

All kindreds of the earth shall wail because of him. i. 7.

chased his people with his own blood ; and he lives, as he died, to save them. He who is with them is more than all that can be against them. The last words spoken by his own lips to his apostles were, " All power is given unto me in heaven and in earth, go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world (*τὸν αἰῶνα*, of the age").¹ His first words to the churches are, *These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks*—"The seven stars are the angels of the seven churches ; and the seven candlesticks which thou sawest are the seven churches." This, according to his own interpretation, is the office and character in which Christ here first presents himself to his people, or the Spirit takes the things that are Christ's, and shows them unto them. In what the Spirit saith unto the churches, the first words that follow are those of commendation of the church of Ephesus—I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not, and hast found them liars ; and hast borne, and hast patience, and, for my name's sake, hast labored, and hast not fainted.²

"He that endureth unto the end," said Christ, "the same shall be saved." They that bear, and have patience, and for his name's sake have labored, and have not fainted, and that thus overcome, shall inherit the promises. Seven times, in the second and third chapters of the book of Revelation, are these words repeated, *He that hath an ear let him hear what the Spirit saith unto the churches*. Each time these words are connected with the promises there made *to him that overcometh*. In illustration of his word, and in sure token that the Lord is *faithful and true*, it may be seen at once that each of these promises are parallel, in line upon line, with the realization of them all, as seen and recorded by John in subsequent visions, which set forth to view the blessedness of the saints.³ It is the infallible testimony which thus shows the *common salvation*, whether as promised or as *obtained*. He that hath an ear let him hear what the Spirit saith unto the churches, and he that

¹ Matt. xxviii. 19, 20.

² Rev. ii. 1-3.

³ See Table I., p. 59.

hath an eye to see, let him see what the Spirit shows concerning the fulfillment of the promises.

To him that overcometh will I *give to eat of the tree of life*, which is in the midst of the paradise of God. *ii. 7.*

holy Jerusalem, descending out of heaven from God. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the *tree of life*. *xxi. 9, 10; xxii. 1, 2.*

Be thou faithful unto death, and I will give thee a *crown of life*. *ii. 10.*

The Lamb which is in the midst of the throne, shall—lead them unto *living* fountains of waters. *vii. 17.* He shall *reign* for ever and ever. The time that thou shouldst give reward to the saints, &c. *xi. 15, 18.* They that are with him (the Lamb) are called, and chosen, and faithful. *xxvii. 14.* I saw thrones, and they sat on them—and the souls of them that were beheaded for the witness of Jesus, and for the word of God—and they *lived and reigned with Christ*, &c. *xx. 4.*

He that overcometh *shall not be hurt of the second death*. *11.*

He shall lead them unto living fountains of water. *vii. 17.* Blessed and *holy* is he that hath part in the first resurrection: *on such the second death hath no power*. *xx. 6.* There shall be no more death. *xxi. 4.* The tree of life. *xxii. 2.*

To him that overcometh will I give to eat of the hidden manna.

They shall hunger no more, neither thirst any more—for the *Lamb shall feed them*. *vii. 16, 17.* Blessed are they which are called unto the *marriage supper of the Lamb*. *xix. 9.*

And I will give him a white stone, and in the stone a new name written, which *no man knoweth*, saving he that receiveth it. *ii. 17.* And I will write upon him my new name. *iii. 12.*

And I saw heaven opened, and behold a white horse, and he that sat upon him—had a name written that *no man knew* but he himself, *xix. 11, 12.* And they saw his face; and *his name* was in their foreheads. *xxii. 4.*

That which ye have hold fast till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations:

Thou hast redeemed us to God by thy blood out of every kindred—and hast made us unto our God kings and priests, and we shall reign on the earth. *v. 9, 10.* The kingdoms of *this world* are be-

come of our Lord and of his Christ; and he shall reign for ever and ever. The time—that thou shouldst give reward to the saints. *xi. 15, 18.* He that overcometh shall inherit all things.

xxi. 7. *The nations* of them which are saved shall walk in the light of it. They shall bring the glory and honor of the *nations* into it. xxi. 24, 26.

And he shall rule them with a rod of iron; And she brought forth a man child, who was to *rule all nations with a rod of iron*. xii. 5. And I saw heaven opened, and behold a white horse, and he that sat on him—shall rule the *nations with a rod of iron*, &c. The remnant were slain with the sword of him that sat upon the horse. xix. 11, 15, 21.

As the vessels of a potter shall they be broken to shivers: And the kings of the *earth*, and the great men, and the chief captains, and the mighty men, &c.—said to the mountains, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the *great day of his wrath is come*; and who shall be able to stand? vi. 15, 17. *Thy wrath is come*—and the time—that thou shouldst *destroy them that destroy the earth*. xi. 18. Behold I come as a thief. . . . And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And there *fell upon men* a great hail out of heaven, every stone about the weight of a talent—the plague thereof was exceeding great. xvi. 18, 21. Out of his mouth goeth a sharp sword, that with it He should *smite the nations*—He treadeth the wine-press of the fierceness and wrath of Almighty God; and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. The rest (*oi λοιποί*) were *slain* with the sword of him that sat upon the horse; and all the fowls were filled with their flesh. 15, 17, 21.

Even as I received of my Father. ii. 25, 26, 27. They lived and *reigned with Christ*. xx. 4. He shall reign for ever and ever. xi. 15. They shall reign for ever and ever. xxii. 5.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall *walk with me in white*, for they are worthy. iii. 4. A great multitude of all nations stood before the throne, clothed with *white robes*. What are these which are arrayed in *white robes*? These are they—which have washed their robes, and made them *white* in the blood of the Lamb. *The Lamb—shall lead them* unto living fountains, &c. vii. 9, 13, 14, 17. To the *Lamb's wife*—was granted that she should be arrayed in fine linen, clean and white. xix. 8. I will show thee the bride, the Lamb's wife. xxi. 9.

He that *overcometh*, the same shall be clothed in white raiment. *Arrayed in white robes*. They have made them white in the blood of the Lamb. Therefore are they before the throne of God. vii. 13, 14, 15. His wife hath made herself *ready*, arrayed in fine linen, clean and white; for the fine linen is the *righteousness of saints*. xix. 7, 8. Blessed

and *holy* is he that hath part in the first resurrection. xx. 6. He that is righteous, let him be righteous still; and he that is *holy*, let him be holy still. xxii. 11.

And I will not blot out his name out of the book of life.

On such the second death hath no power. xx. 6. They which are written in the *Lamb's book of life*. xxi. 27. They shall reign for ever and ever. xxii. 5.

But I will confess his name before my Father, and before his angels, 5.

And all the angels stood round about the throne. They are before the throne of God. The Lamb which is in the midst of the throne shall feed them. vii. 11, 15, 17. The Lord God Almighty and the Lamb are the temple of it. xxi. 22. The throne of God and of the Lamb shall be in it—and they shall see his face. xxii. 3, 4.

Him that overcometh will I make a pillar in the temple of my God.

They serve him day and night in his temple. vii. 15. I saw them that had gotten the victory over the beast, &c., having the harps of God. And they sing the song of Moses, and the song of the Lamb. xv. 2, 3. They shall be *priests* of God and of Christ. xx. 6.

And he shall go no more out :

They serve him day and night in his temple. vii. 15. There shall be no more death, neither sorrow nor crying. There shall be no night there. xxi. 4, 25. They shall reign for ever and ever. xxii. 5.

And I will write upon him the name of my God,

His name shall be in their foreheads. xxii. 4.

And the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God. iii. 12.

And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. I will show thee *the bride, the Lamb's wife*. And he showed me that great city, *the holy Jerusalem*, descending out of heaven from God. xxi. 2, 9, 10.

If any man hear my voice, and open the door, I will come in to him, and sup with him, and *he with me*. iii. 20.

Write, Blessed are they which are called unto the marriage supper of the Lamb. xix. 9.

To him that overcometh will I grant to *sit with me in my throne*, as I also overcame and am set down with my Father in His throne.

I saw thrones, and they sat upon them. They lived and *reigned with Christ*. xx. 4. He shall reign for ever and ever. xi. 15. They shall *reign* for ever and ever. xxii. 5.

He that hath an ear, let him hear what *the Spirit saith unto the churches*. iii. 21, 22.

Write, These are the true sayings of God. xix. 9. Write: for these words are true and faithful. xxi. 5.

By thus comparing scripture with scripture, or what the Spirit said unto the churches with the sayings of God subsequently recorded, it is manifest that there is not one of the promises to *him that overcometh* which has not its completion in *the things* which John saw in the subsequent but separate visions of the blessedness of the saints.

These are *written*,

I. In the last six verses of the 5th chapter, or in the new song, in which the four living creatures and the four-and-twenty elders, as they fell down before the Lamb, poured forth the golden vials full of incense, which are *the prayers of saints*, in anticipation of their certain blessedness, before one of the seals of the book was opened. As in many other scriptures the end was thus declared from the beginning.

II. In the last part of the sixth seal, which opened with the fearful judgments of the great day of wrath of the Lamb. The saints are there seen and heard, as they render their own song of praise, "Salvation to our God—and to the Lamb;" and a heavenly witness testifies to the apostle and to all—who they were—from whence they came—who dwell with them, and what their blessedness was.

III. In the 11th chapter, from the 15th verse, on the sounding of the seventh angel, or of the seventh trumpet, the first sounds of which are great voices in heaven, proclaiming that the kingdoms of *this world* are become the kingdom of God and of his Christ; and under which intimation at once is made that Christ hath taken unto himself his great power and reigned, and that the time is come that he should give reward to his servants the prophets, and to the saints, &c.—and destroy them that destroy (or corrupt) the earth.

IV. In the first nine verses of the 19th chapter, in which are recorded the Alleluias of much people in heaven, on the judgment passed on the great whore; of the four-and-twenty elders, and of the four living creatures; and also of a great multitude in heaven, glorying in the reign of the Lord God Omnipotent as come, and rejoicing because the marriage of the Lamb was come, and his wife had made herself ready.

V. In the vision of the *first resurrection*, 20th chap. 4-6, in which saints are seen, as they sit on thrones, and judgment is given them, and as they live and reign with Christ—himself, the resurrection and the life.

VI. In the two concluding chapters, in which a new heaven and a new earth appear; and both of which are

chiefly occupied with a description of the riches of the glory of Christ's inheritance in the saints, that passeth all understanding—as one of the angels which had the seven last plagues of the wrath of God showed to John the bride, the Lamb's wife, or, by another figure—identical with her, and her glory—that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light like unto a stone most precious—clear as crystal.

So clear is it that unspeakable glory awaits the saints when, in the appointed time, the *prayers of the saints* shall be changed into their own songs of triumph and of praise; when, at the appearing and kingdom of their Lord, the vision of the sixth seal in all its import shall be realized; when the seventh trumpet shall have sounded; when the marriage and the marriage supper of the Lamb are come; when judgment is given to them that sit on thrones, and they live and reign with Christ, as they form the first resurrection; and when the new heavens and the new earth appear, wherein dwelleth righteousness; and *all* the promises shall be fulfilled, as thus seen in their combination, and *he that overcometh shall inherit all things*.

Of those whom God hath begotten unto a lively hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them that are kept by the power of God through faith unto salvation, ready to be revealed at the last time; it is written, "Wherein ye greatly rejoice—that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ; whom having not seen ye love; in whom, though *now* ye see him not, yet believing, *ye rejoice with joy unspeakable and full of glory*."¹ That joy, even now, is not to be spoken of as if it were not unspeakable. But this may be said of it, that at his *appearing*, when every eye shall see him, and all kindreds of the earth shall wail because of him, and ever after—the thought of the rejection of such a Saviour, and the neglect of so great salvation, then forever lost, might of itself form the worm that never dies, and the fire that never shall be quenched.

That salvation thus obviously constitutes the repeated theme of all these visions of the revelation of Jesus Christ;

¹ 1 Peter i. 3-8.

and blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand. From *things that are written therein*, and the light which they impart, the structure of the Book of Revelation may be further seen. Of that only do we now speak. Many other scriptures will afterward be compared with the testimony which these visions impart.

That *some* of the promises to him that overcometh are seen in each of these visions as realized, and that they are all comprehended in them conjointly, though not in any of them singly, is not a matter for argumentation, but an object of sight. But their identity—as descriptive, though in different visions, of the same blessedness, is manifest at a glance, as these visions are compared together in the First Table.¹

Great and terrible as are the judgments of the Lord, not less *exceeding great and precious* are the *promises* to them that fight the good fight of faith, and are *conquerors and more than conquerors* through him that loved them. In illustration of these visions, or of the *things* that are shown in them, multiplied unerring testimonies will be adduced, ere the close of this volume, from the most copious of all scriptural themes—the *times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began*. That ~~that~~ restitution is again and again testified of also, as seen in these passages, in the Book of Revelation, as well as in every other book of the New Testament, throughout which it is a constantly recurring topic—that which is written in each of them makes manifest to the eye of faith.

To that restitution the *prayers of the saints* had respect, as the four living creatures and the four-and-twenty elders fell down before the throne of the Lamb, and poured them forth from golden vials full of incense—even as Christ taught his disciples to pray—*Thy kingdom come; thy will be done on earth as it is in heaven*. As the end was seen from the beginning, ere the first seal was opened, John heard every creature in heaven and on *earth*, and under the earth, and such as are in the sea, and all that are in them, ascribing blessing, and honor, and power unto God and to the Lamb. This is the restitution of all things.

¹ See Table I., p. 59.

That the *prayers of the saints* are heard and shall be answered, each of these subsequent visions show, as John saw in them the termination of every other, and of the things which first must come to pass upon the earth.

The sixth seal, which opens with what the record which John bare declares to be the great day of the wrath of the Lamb, his enemies being witnesses, closes with the glorious vision of an innumerable multitude, the redeemed out of all nations, as they stood before the throne, and before the Lamb. The four living creatures and the four-and-twenty elders poured not forth anew the prayers of saints. These prayers are all answered. And *all the angels*, their ministering offices unto those that were called to glory now past, join with the four spirits of the heavens and the elders, as, beginning with *Amen*, they render blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto God forever, &c. The restitution of all things shall assuredly be come, when he that sitteth upon the throne shall dwell among his saints, and when God shall wipe away all tears from their eyes.

Not less clearly is the restitution of all things told and shown, when, on the sounding of the seventh trumpet, great voices in heaven testify that the kingdoms of *this world* are become the kingdom of God and of his Christ; and the four-and-twenty elders are heard to bear witness that the time is come that reward should be given to the saints.

The marriage supper of the Lamb, when *come*, is associated with the Alleluia of a great multitude, as the voice of many thunderings; and the cause is, *for the Lord God omnipotent reigneth*.

The sight of thrones, and of those that sat on them, to whom judgment was given, proclaims the *first resurrection*, and the reign of Christ with his saints, while Satan, who before was the *god of this world*, is shut up in the bottomless pit. *All things are restored* when he deceives the nations no more; and the subversion of his kingdom is followed by the reign of the Lord.

Of the restitution of all things the Prophet Isaiah spake, when he testified of the new heavens and the new earth; and as he thus closed his testimony, that of the last of the apostles is also closed in testifying of the same things in the same words, but in more bright, and full, and glorious vision than any prophet of Israel ever saw.

When the Apostle John, as commanded, had written the seven epistles to the seven churches that were in Asia, as recorded in the second and third chapters, it is farther written, in the first verse of the fourth chapter, "After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, 'Come up hither, and I will show thee things which must be hereafter.'"

The promises to him that *overcometh* have been seen to assimilate with the revealed blessedness of the saints, as shown in the other visions already quoted. These have also been compared together in farther demonstration of their identity, which, without any argument, is alike obvious to the sight. The *prayers of the saints*, and the praises of angels, which conjointly speak of the universality of the Redeemer's reign, are transcribed verse by verse in their order, in the first column (a) of the table. In it these are seen to be parallel, *in line upon line*, with the things also shown in the concluding part of the sixth seal, and under the seventh trumpet, and the descriptions of the marriage and the marriage-supper of the Lamb, of the first resurrection and of the bride, the Lamb's wife, or the great city, the holy Jerusalem, descending out of heaven from God. The separate visions of these things that *must be hereafter*, may be read as they are written, so that all the points of coincidence between them may at once be seen.

It will thus be no less obvious to those who hear the words of this prophecy, and keep the sayings of this book, that the sixth seal and the seventh trumpet embrace judgments as well as blessings—that, as the one opens with the day of wrath, the other proclaims the destruction of the destroyers of the earth; and that all the other visions in like manner are preceded or intermingled with judgments of God, as universal in their range, which, as the following pages will amply show, are *uniformly* in Scripture the heralds of the kingdom of God and of his Christ—the restitution of all things spoken of alike by all the apostles, and all the prophets, since the world began. Whatever human imaginations may devise—these are the witnesses that God has chosen; and, speaking as they did by the Holy Ghost, their testimony was not given to be superseded or set aside.

After this (the sealing of the servants of God in their foreheads), I beheld, and lo, a great multitude, which no

man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation unto our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures (ζῶον), and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—Rev. vii. 9–17.

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give rewards unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.—Rev. xi. 15–18.

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication.

tion, and hath avenged the blood of his servants at her hand. And again they said, Alleluia; And her smoke rose up for ever and ever. And the four-and-twenty elders, and the four living creatures, fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.—Rev. xix. 1-8.

And I saw thrones, and they sat upon them, and judgment was given unto them: and the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx. 4-6.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, &c.—xxi. 1, 2. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, &c.—xxi. 9-11, &c.

That these things, of which John bare record, constitute the kingdom of God and the blessedness of his saints, under

whatever different forms these be represented, the testimony unequivocally declares. The light which other scriptures impart on the selfsame theme will be seen, as these separate visions are subsequently compared with them. *The testimony* is ample as it is clear. But in regard to each of them, as the restitution of all things is thus successively developed in different visions throughout the Book of Revelation—*here a little and there a little*—the assumption that the subject-matter of this Book is the *continuous* fortunes of the Church and of the world, that is, of the Roman world, and of the Christian Church settled therein from the time of the Revelation being given, or times of St. John's banishment—to the end of all things—needs no other confutation. That the Divine testimony ever gives its conclusive negative to such a supposition, will be seen by every comparison of scripture with scripture.

TABLE I.—PROMISES TO HIM THAT OVERCOMETH IN
REV. II., III., COMPARED WITH OTHER PORTIONS.

[(a) Rev. II., III.—(b) vii. 9-17.—(c) xi. 15-18; xiv. 13.—(d) xvii., xix.—(e) xi. 4-6.—
(f) xxi.—(g) xxii.]

A.

- (a) *To him that overcometh* will I give to eat of the TREE OF LIFE, which is in the midst of the paradise of God. ii. 7.
- (b) The Lamb which is in the midst of the throne shall feed them. vii. 17.
- (c) Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. xiv. 13.
- (f) I will show thee the bride, the Lamb's wife.—And he showed me that great city, the holy Jerusalem, descending out of heaven from God. xxi. 9, 10.
- (g) And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the TREE OF LIFE. xxii. 1, 2.

B.

- (a) Be thou faithful unto death, and I will give thee a crown of life. He that overcometh SHALL NOT BE HURT OF THE SECOND DEATH. ii. 10, 11.
- (b) And shall lead them unto living fountains of waters. vii. 17.
- (c) He shall reign for ever and ever.—The time that Thou shouldest give reward to—the saints, &c. xiv. 15, 18.
- (d) They that are with him (the Lamb) are called, and chosen, and faithful. xvii. 14.

xxi. 7. *The nations of them which are saved shall walk in the light of it. They shall bring the glory and honor of the nations into it.* xxi. 24, 26.

And he shall rule them with a rod of iron; And she brought forth a man child, who was to rule all nations with a rod of iron. xii. 5. And I saw heaven opened, and behold a white horse, and he that sat on him—shall rule the nations with a rod of iron, &c. The remnant were slain with the sword of him that sat upon the horse. xix. 11, 15, 21.

As the vessels of a potter shall they be broken to shivers: And the kings of the earth, and the great men, and the chief captains, and the mighty men, &c.—

said to the mountains, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand? vi. 15, 17. Thy wrath is come—and the time—that thou shouldst destroy them that destroy the earth. xi. 18. Behold I come as a thief. . . . And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And there fell upon men a great hail out of heaven, every stone about the weight of a talent—the plague thereof was exceeding great. xvi. 18, 21. Out of his mouth goeth a sharp sword, that with it He should smite the nations—He treadeth the wine-press of the fierceness and wrath of Almighty God; and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. The rest (οι λοιποι) were slain with the sword of him that sat upon the horse; and all the fowls were filled with their flesh. 15, 17, 21.

Even as I received of my Father. ii. 26, 26, 27.

They lived and reigned with Christ. xx. 4. He shall reign for ever and ever. xi. 15. They shall reign for ever and ever. xxii. 5.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy. iii. 4.

A great multitude of all nations stood before the throne, clothed with white robes. What are these which are arrayed in white robes? These are they—which have washed their robes, and made them white in the blood of the Lamb. The Lamb—shall lead them unto living fountains, &c. vii. 9, 13, 14, 17. To the Lamb's wife—was granted that she should be arrayed in fine linen, clean and white. xix. 8. I will show thee the bride, the Lamb's wife. xxi. 9.

He that overcometh, the same shall be clothed in white raiment.

Arrayed in white robes. They have made them white in the blood of the Lamb. Therefore are they before the throne of God. vii. 13, 14, 15. His wife hath made herself ready, . . . arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. xix. 7, 8. Blessed

and *holy* is he that hath part in the first resurrection. xx. 6. He that is righteous, let him be righteous still; and he that is *holy*, let him be holy still. xxii. 11.

And I will not blot out his name out of the book of life.

But I will confess his name before my Father, and before his angels, 5.

the throne shall feed them. vii. 11, 15, 17. The Lord God Almighty and the Lamb are the temple of it. xxi. 22. The throne of God and of the Lamb shall be in it—and they shall see his face. xxii. 3, 4.

Him that overcometh will I make a pillar in the temple of my God.

harps of God. And they sing the song of Moses, and the song of the Lamb. xv. 2, 3. They shall be *priests* of God and of Christ. xx. 6.

And he shall go no more out :

be no more death, neither sorrow nor crying. There shall be no night there. xxi. 4, 25. They shall reign for ever and ever. xxii. 5.

And I will write upon him the name of my God,

And the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God. iii. 12.

Lamb's wife. And he showed me that great city, the *holy Jerusalem*, descending out of heaven from God. xxi. 2, 9, 10.

If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. iii. 20.

To him that overcometh will I grant to sit with me in my throne, as I also overcame and am set down with my Father in His throne.

He that hath an ear, let him hear what the *Spirit* saith unto the churches. iii. 21, 22.

On such the second death hath no power. xx. 6. They which are written in the *Lamb's book of life*. xxi. 27. They shall reign for ever and ever. xxii. 5.

And all the angels stood round about the throne. They are before the throne of God. The Lamb which is in the midst of

the throne shall feed them. vii. 11, 15, 17. The Lord God Almighty and the Lamb are the temple of it. xxi. 22. The throne of God and of the Lamb shall be in it—and they shall see his face. xxii. 3, 4.

They serve him day and night in his temple. vii. 15. I saw them that had gotten the victory over the beast, &c., having the

harps of God. And they sing the song of Moses, and the song of the Lamb. xv. 2, 3. They shall be *priests* of God and of Christ. xx. 6.

And he shall go no more out : They serve him day and night in his temple. vii. 15. There shall

be no more death, neither sorrow nor crying. There shall be no night there. xxi. 4, 25. They shall reign for ever and ever. xxii. 5.

His name shall be in their foreheads. xxii. 4.

And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

I will show thee the *bride*, the *Lamb's wife*. And he showed me that great city, the *holy Jerusalem*, descending out of heaven from God. xxi. 2, 9, 10.

Write, Blessed are they which are called unto the marriage supper of the Lamb. xix. 9.

I saw thrones, and they sat upon them. They lived and reigned with Christ. xx. 4. He shall reign for ever and ever. xi. 15. They shall reign for ever and ever. xxii. 5.

Write, These are the true sayings of God. xix. 9. Write : for these words are true and faithful. xxi. 5.

By thus comparing scripture with scripture, or what the Spirit said unto the churches with the sayings of God subsequently recorded, it is manifest that there is not one of the promises *to him that overcometh* which has not its completion in *the things* which John saw in the subsequent but separate visions of the blessedness of the saints.

These are *written*,

I. In the last six verses of the 5th chapter, or in the new song, in which the four living creatures and the four-and-twenty elders, as they fell down before the Lamb, poured forth the golden vials full of incense, which are *the prayers of saints*, in anticipation of their certain blessedness, before one of the seals of the book was opened. As in many other scriptures the end was thus declared from the beginning.

II. In the last part of the sixth seal, which opened with the fearful judgments of the great day of wrath of the Lamb. The saints are there seen and heard, as they render their own song of praise, "Salvation to our God—and to the Lamb;" and a heavenly witness testifies to the apostle and to all—who they were—from whence they came—who dwell with them, and what their blessedness was.

III. In the 11th chapter, from the 15th verse, on the sounding of the seventh angel, or of the seventh trumpet, the first sounds of which are great voices in heaven, proclaiming that the kingdoms of *this world* are become the kingdom of God and of his Christ; and under which intimation at once is made that Christ hath taken unto himself his great power and reigned, and that the time is come that he should give reward to his servants the prophets, and to the saints, &c.—and destroy them that destroy (or corrupt) the earth.

IV. In the first nine verses of the 19th chapter, in which are recorded the Alleluias of much people in heaven, on the judgment passed on the great whore; of the four-and-twenty elders, and of the four living creatures; and also of a great multitude in heaven, glorying in the reign of the Lord God Omnipotent as come, and rejoicing because the marriage of the Lamb was come, and his wife had made herself ready.

V. In the vision of the *first resurrection*, 20th chap. 4-6, in which saints are ~~seen~~ seen, as they sit on thrones, and judgment is given them, and as they live and reign with Christ—himself, the resurrection and the life.

VI. In the two concluding chapters, in which a new heaven and a new earth appear; and both of which are

chiefly occupied with a description of the riches of the glory of Christ's inheritance in the saints, that passeth all understanding—as one of the angels which had the seven last plagues of the wrath of God showed to John the bride, the Lamb's wife, or, by another figure—identical with her, and her glory—that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light like unto a stone most precious—clear as crystal.

So clear is it that unspeakable glory awaits the saints when, in the appointed time, the *prayers of the saints* shall be changed into their own songs of triumph and of praise; when, at the appearing and kingdom of their Lord, the vision of the sixth seal in all its import shall be realized; when the seventh trumpet shall have sounded; when the marriage and the marriage supper of the Lamb are come; when judgment is given to them that sit on thrones, and they live and reign with Christ, as they form the first resurrection; and when the new heavens and the new earth appear, wherein dwelleth righteousness; and *all* the promises shall be fulfilled, as thus seen in their combination, and *he that overcometh shall inherit all things*.

Of those whom God hath begotten unto a lively hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them that are kept by the power of God through faith unto salvation, ready to be revealed at the last time; it is written, "Wherein ye greatly rejoice—that the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ; whom having not seen ye love; in whom, though *now* ye see him not, yet believing, *ye rejoice with joy unspeakable and full of glory*."¹ That joy, even now, is not to be spoken of as if it were not unspeakable. But this may be said of it, that at his *appearing*, when every eye shall see him, and all kindreds of the earth shall wail because of him, and ever after—the thought of the rejection of such a Saviour, and the neglect of so great salvation, then forever lost, might of itself form the worm that never dies, and the fire that never shall be quenched.

That salvation thus obviously constitutes the repeated theme of all these visions of the revelation of Jesus Christ;

¹ 1 Peter i. 3-8.

and blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand. From *things that are written therein*, and the light which they impart, the structure of the Book of Revelation may be further seen. Of that only do we now speak. Many other scriptures will afterward be compared with the testimony which these visions impart.

That *some* of the promises to him that overcometh are seen in each of these visions as realized, and that they are all comprehended in them conjointly, though not in any of them singly, is not a matter for argumentation, but an object of sight. But their identity—as descriptive, though in different visions, of the same blessedness, is manifest at a glance, as these visions are compared together in the First Table.¹

Great and terrible as are the judgments of the Lord, not less *exceeding great and precious* are the *promises* to them that fight the good fight of faith, and are *conquerors and more than conquerors* through him that loved them. In illustration of these visions, or of the *things* that are shown in them, multiplied unerring testimonies will be adduced, ere the close of this volume, from the most copious of all scriptural themes—the *times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began*. That ~~that~~ restitution is again and again testified of also, as seen in these passages, in the Book of Revelation, as well as in every other book of the New Testament, throughout which it is a constantly recurring topic—that which is written in each of them makes manifest to the eye of faith.

To that restitution the *prayers of the saints* had respect, as the four living creatures and the four-and-twenty elders fell down before the throne of the Lamb, and poured them forth from golden vials full of incense—even as Christ taught his disciples to pray—*Thy kingdom come; thy will be done on earth as it is in heaven*. As the end was seen from the beginning, ere the first seal was opened, John heard every creature in heaven and on *earth*, and under the earth, and such as are in the sea, and all that are in them, ascribing blessing, and honor, and power unto God and to the Lamb. This is the restitution of all things.

¹ See Table I., p. 59.

That the *prayers of the saints* are heard and shall be answered, each of these subsequent visions show, as John saw in them the termination of every other, and of the things which first must come to pass upon the earth.

The sixth seal, which opens with what the record which John bare declares to be the great day of the wrath of the Lamb, his enemies being witnesses, closes with the glorious vision of an innumerable multitude, the redeemed out of all nations, as they stood before the throne, and before the Lamb. The four living creatures and the four-and-twenty elders poured not forth anew the prayers of saints. These prayers are all answered. And *all the angels*, their ministering offices unto those that were called to glory now past, join with the four spirits of the heavens and the elders, as, beginning with *Amen*, they render blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto God forever, &c. The restitution of all things shall assuredly be come, when he that sitteth upon the throne shall dwell among his saints, and when God shall wipe away all tears from their eyes.

Not less clearly is the restitution of all things told and shown, when, on the sounding of the seventh trumpet, great voices in heaven testify that the kingdoms of *this world* are become the kingdom of God and of his Christ; and the four-and-twenty elders are heard to bear witness that the time is come that reward should be given to the saints.

The marriage supper of the Lamb, when *come*, is associated with the Alleluia of a great multitude, as the voice of many thunderings; and the cause is, *for the Lord God* omnipotent reigneth.

The sight of thrones, and of those that sat on them, to whom judgment was given, proclaims the *first resurrection*, and the reign of Christ with his saints, while Satan, who before was the *god of this world*, is shut up in the bottomless pit. *All things are restored* when he deceives the nations no more; and the subversion of his kingdom is followed by the reign of the Lord.

Of the restitution of all things the Prophet Isaiah spake, when he testified of the new heavens and the new earth; and as he thus closed his testimony, that of the last of the apostles is also closed in testifying of the same things in the same words, but in more bright, and full, and glorious vision than any prophet of Israel ever saw.

When the Apostle John, as commanded, had written the seven epistles to the seven churches that were in Asia, as recorded in the second and third chapters, it is farther written, in the first verse of the fourth chapter, "After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, 'Come up hither, and I will show thee *things which must be hereafter.*'"

The promises to *him that overcometh* have been seen to assimilate with the revealed blessedness of the saints, as shown in the other visions already quoted. These have also been compared together in farther demonstration of their identity, which, without any argument, is alike obvious to the sight. The *prayers of the saints*, and the praises of angels, which conjointly speak of the universality of the Redeemer's reign, are transcribed verse by verse in their order, in the first column (a) of the table. In it these are seen to be parallel, *in line upon line*, with the *things* also shown in the concluding part of the sixth seal, and under the seventh trumpet, and the descriptions of the marriage and the marriage-supper of the Lamb, of the first resurrection and of the bride, the Lamb's wife, or the great city, the holy Jerusalem, descending out of heaven from God. The separate visions of these *things that must be hereafter*, may be read as they are written, so that all the points of coincidence between them may at once be seen.

It will thus be no less obvious to those *who hear the words of this prophecy, and keep the sayings of this book*, that the sixth seal and the seventh trumpet embrace judgments as well as blessings—that, as the one opens with the day of wrath, the other proclaims the destruction of the destroyers of the earth; and that all the other visions in like manner are preceded or intermingled with judgments of God, as universal in their range, which, as the following pages will amply show, are *uniformly* in Scripture the heralds of the kingdom of God and of his Christ—the restitution of all things spoken of alike by all the apostles, and all the prophets, since the world began. Whatever human imaginations may devise—these are the witnesses that God has chosen; and, speaking as they did by the Holy Ghost, their testimony is not given to be superseded or set aside.

After this (the sealing of the servants of God in their foreheads), *I beheld, and lo, a great multitude, which no*

man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation unto our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four living creatures (ζῶον), and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—Rev. vii. 9–17.

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art; and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give rewards unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.—Rev. xi. 15–18.

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication.

tion, and hath avenged the blood of his servants at her hand. And again they said, Alleluia; And her smoke rose up for ever and ever. And the four-and-twenty elders, and the four living creatures, fell down and worshiped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.—Rev. xix. 1-8.

And I saw thrones, and they sat upon them, and judgment was given unto them: and the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. xx. 4-6.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, &c.—xxi. 1, 2. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, &c.—xxi. 9-11, &c.

That these things, of which John bare record, constitute the kingdom of God and the blessedness of his saints, under

whatever different forms these be represented, the testimony unequivocally declares. The light which other scriptures impart on the selfsame theme will be seen, as these separate visions are subsequently compared with them. *The testimony* is ample as it is clear. But in regard to each of them, as the restitution of all things is thus successively developed in different visions throughout the Book of Revelation—*here a little and there a little*—the assumption that the subject-matter of this Book is the *continuous* fortunes of the Church and of the world, that is, of the Roman world, and of the Christian Church settled therein from the time of the Revelation being given, or times of St. John's banishment—to the end of all things—needs no other confutation. That the Divine testimony ever gives its conclusive negative to such a supposition, will be seen by every comparison of scripture with scripture.

TABLE I.—PROMISES TO HIM THAT OVERCOMETH IN
REV. II., III., COMPARED WITH OTHER PORTIONS.

[(a) Rev. II., III.—(b) vii. 9-17.—(c) xi. 15-18; xiv. 13.—(d) xvii., xix.—(e) xx. 4-6.—
(f) xxi.—(g) xxii.]

A.

- (a) *To him that overcometh* will I give to eat of the TREE OF LIFE, which is in the midst of the paradise of God. ii. 7.
- (b) The Lamb which is in the midst of the throne shall feed them. vii. 17.
- (c) Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them. xiv. 13.
- (f) I will show thee the bride, the Lamb's wife.—And he showed me that great city, the holy Jerusalem, descending out of heaven from God. xxi. 9, 10.
- (g) And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the TREE OF LIFE. xxii. 1, 2.

B.

- (a) Be thou faithful unto death, and I will give thee a crown of life. He that overcometh SHALL NOT BE HURT OF THE SECOND DEATH. ii. 10, 11.
- (b) And shall lead them unto living fountains of waters. vii. 17.
- (c) He shall reign for ever and ever.—The time that Thou shouldest give reward to—the saints, &c. xiv. 15, 18.
- (d) They that are with him (the Lamb) are called, and chosen, and faithful. xvii. 14.

- (e) I saw *thrones*, and they sat on them—and the souls of them that were beheaded for the witness of Jesus, and for the word of God—and they *lived and reigned* with Christ.—On such the SECOND DEATH HATH NO POWER. xx. 4, 6.
- (f) There shall be NO MORE DEATH.—They which are written in the *Lamb's book of life*. xxi. 4, 27.
- (g) They shall REIGN FOR EVER AND EVER. xxii. 5.

C.

- (a) To him that overcometh *will I give to eat of the hidden manna*, and I will give him a white stone, and in the stone a NEW NAME written, which *no man knoweth*, saving he that receiveth it.—*I will write upon him MY NEW NAME*. ii. 17; iii. 12.
- (b) They shall *hunger no more*—for the *Lamb shall feed them*. vii. 16, 17.
- (d) Blessed are they which are called unto the *marriage-supper of the Lamb*.—He had a name written which *no man knew* but He himself. xix. 9, 12.
- (g) —The *tree of life* which *bare twelve fruits*, and *yielded her fruit every month*.—His NAME in their foreheads. xxii. 4.

D.

- (a). That which ye have hold fast till I come. And he that overcometh and keepeth my words unto the end, to him will *I give power over the NATIONS*: and *he shall rule them with a rod of iron*; as the *vessels of a potter* shall they be broken to shivers; even as *I received of my Father*. And I will give him the *morning star*. ii. 25–28.
- (b) We shall reign on the *earth*, v. 10.—He that sitteth on the *throne* shall dwell among them. vii. 15.
- (c) The kingdoms of THIS WORLD are become (the kingdom) of our God and of his Christ.—The time that thou shouldest give reward to—the saints, and destroy them that destroy the earth. xi. 15, 18.—She brought forth a man-child, who was to *rule all NATIONS with a rod of iron*. xii. 5.
- (d) And I saw heaven opened, and behold a *white horse*, and he that sat on him.—Out of his mouth goeth a sharp sword, that with it he should *smite the NATIONS*: and *he shall rule them with a rod of iron*.—The remnant were slain with the sword of him that sat upon the horse. xix. 11, 15, 22.
- (e) I saw *thrones*, and they sat on them, and *judgment* was given unto them.—And they *lived and reigned with Christ*. xx. 4.
- (f) He that overcometh shall inherit all things.—The NATIONS of them that are saved shall walk in the light of it.—They shall bring the glory and honor of the NATIONS into it. xxi. 7, 21, 25.
- (g) The throne of God and of the Lamb shall be in it.—They shall reign for ever and ever.—I am the root and the offspring of David, and the bright and the *morning star*. xxii. 3, 5, 16.

E.

- (e) Thou hast a few *names even in Sardis* which have not defiled

their garments, and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and *I will not blot his name out of the book of life*, but I will confess his name before my Father and before his angels. iii. 4, 5.

- (b) A great multitude which no man could number out of all nations and kindreds, stood before the throne, and before the Lamb, clothed with white robes.—All the angels stood round about the throne.—What are these which are arrayed in white robes?—These are they which have washed their robes, and made them white in the blood of the Lamb. *Therefore are they before the throne of God*, &c. vii. 9, 11, 14, 15.
- (c) The time—that thou shouldest give reward to thy servants the prophets, and to thy saints, and to them that fear thy name, small and great. xi. 18.
- (d) His wife hath made herself ready, and to her was granted that she should be arrayed in fine linen white and clean, for the fine linen is the righteousness of the saints. xix. 7, 8.
- (e) Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ. xx. 6.
- (f) I will show thee the bride the Lamb's wife. . . . They which are written in the Lamb's book of life. xxi. 9.
- (g) He that is righteous, let him be righteous still: and he that is holy, let him be holy still. xxii. 11.

F.

- (a) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. iii. 12.
- (b) They serve him day and night in his temple. vii. 15.
- (d) Praise our God, all ye his servants.—And I heard the voice of a great multitude—saying, Alleluia, for the Lord God Omnipotent reigneth. xix. 5, 6.
- (e) They shall be priests of God and of Christ. xx. 6.
- (f) And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—There shall be no more death. I will show thee the bride, the Lamb's wife.—And he showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. 9–11. There shall be no night there. xxi. 2, 4, 9–11, 25.
- (g) The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. xxii. 3, 4.

G.

- (a) Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I grant to sit

WITH ME IN MY THRONE, even as I also overcame, and am set down with my Father in his throne. iii. 20, 21.

- (b) We shall reign on *the earth*, v. 10. The Lamb which is in the midst of the throne shall feed them. vii. 17.
- (c) The kingdoms of *this world* are become the kingdoms of our God and of his Christ; and HE SHALL REIGN FOR EVER AND EVER. xi. 15.
- (d) Blessed are they which are called to THE MARRIAGE SUPPER OF THE LAMB. xix. 9.
- (e) I saw THRONES, and they sat on them.—They lived and REIGNED WITH CHRIST a thousand (prophetic) years. xx. 4.
- (f) He that overcometh shall inherit all things; and I will be his God, and he shall be my son. xxi. 7.
- (g) THEY SHALL REIGN FOR EVER AND EVER. xxii. 5.

H.

- (a) He that hath an ear let him *hear what the Spirit saith unto the CHURCHES*. iii. 22.
- (d) And he saith unto me, *These are the true sayings of God*. xix. 9.
- (f) And he that sat upon the throne said, Behold, I make all things new, and he said unto me, *Write: for these words are true and faithful*. xxi. 5.
- (g) I Jesus have sent mine angel to TESTIFY unto you *these things in the CHURCHES*.—And the Spirit and the bride say, Come. And let him that heareth say, Come. xxii. 16, 17.

TABLE II.—COMPARISON OF REV. v., vii., xiv., xix.,
xx., xxi., xxii.

[(a) Rev. v. 9-14.—(b) vii. 9-17.—(c) xi. 15-18; xiv. 13.—(d) xix. 1-9.—(e) xx. 4-6.—
(f) xxi., xxii.]

A.

- (a) Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. v. 9.
- (b) I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb. vii. 9.
- (c) The time of the dead that they should be judged, and that Thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great. xi. 18. Blessed are the dead which die in the Lord, from henceforth. xiv. 13.
- (d) A voice came out of the throne, saying, Praise our God, *all ye his servants, and ye that fear him, both small and great*. The marriage of the Lamb is come, and his wife hath made herself ready. xix. 5, 7.
- (e) (He caused all, both small and great, rich and poor, bond and free, to receive a mark in their right hand, or in their foreheads. xiii. 16) The souls of them that were beheaded for the witness of Jesus, and which had not worshiped the beast—neither

had received his mark upon their foreheads, or in their hands, and they lived, &c. xx. 4.

- (f) Come hither, I will show thee the bride, the Lamb's wife. And he showed me that *great city*, the holy Jerusalem, descending out of heaven from God. xxi. 9, 10.

B.

- (a) Thou hast redeemed us to God by thy blood. v. 9.
 (b) These are they—which—have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God. vii. 14.
 (c) The saints. . . . They which die in the Lord. xiv. 13.
 (d) The marriage of the Lamb is come. His (the Lamb's wife). . . . To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. xix. 7, 8.
 (e) They lived—with Christ—the first resurrection. Blessed and holy is he that hath part in the first resurrection. xx. 4, 6.
 (f) The Lamb's wife. They which are written in the Lamb's book of life. xxi. 9, 10, 27.

C.

- (a) And hast made us unto our God kings and priests, and we shall reign on the earth. v. 10.
 (b) And serve him day and night in his temple: and He that sitteth on the throne shall dwell among them. The Lamb which is in the midst of the throne shall feed them, &c. vii. 16, 17.
 (c) The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign, &c. The time—that Thou shouldest give reward to the saints, &c. xi. 15, 18.
 (d) I heard as it were the voice of a great multitude—saying, Alleluia: for the Lord God Omnipotent reigneth. Blessed are they which are called unto the marriage supper of the Lamb. xix. 6, 9.
 (e) I saw thrones, and they sat upon them, &c. They lived and reigned with Christ. They shall be priests of God and of Christ. xx. 4, 6.
 (f) The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. They shall bring the glory and honor of the nations into it. xxi. 24, 26.—They shall reign, &c. xxii. 5.

D.

- (a) And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. v. 11, 12.
 (b) And all the angels stood round about the throne, and the elders and the four living creatures, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. vii. 11, 12.

- (c) And there were great voices in heaven saying, The kingdoms of this world are become (the kingdoms) of our Lord and of his Christ; and he shall reign for ever and ever. Thou hast taken to thee thy great power and hast reigned. xi. 15, 17.
- (d) And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power unto the Lord our God. xix. 1.
- (e) The glory of God did lighten it; and the Lamb is the light thereof. xxi. 23.—The throne of God and of the Lamb shall be in it. xxii. 3.

E.

- (a) And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. v. 13.
- (b) —A great multitude which no man could number . . . oried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels, &c. Blessing, and glory—and power, and might, be unto our God for ever and ever. vii. 9–12.
- (c) —The kingdoms of this world are become the kingdoms of our Lord and of his Christ. xi. 15.
- (d) —Much people in heaven, saying, Alleluia.—And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, &c. xix. 5, 6.
- (f) And I saw a new heaven and a new earth.—I saw the holy city, new Jerusalem, coming down from God out of heaven—having the glory of God, &c. xxi. 1, 2, 11.—The glory of God did lighten it; and the Lamb is the light thereof. xxi. 23.

F.

- (a) And the four living creatures said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever. v. 14.
- (b) Amen, Blessing, &c. vii. 12.
- (c) And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which wast, and art, and art to come; because Thou hast taken to thee thy great power and hast reigned. xi. 16, 17.
- (d) And the four and twenty elders, and the four living creatures, fell down and worshiped God that sat on the throne, saying, Amen, Alleluia. xix. 4.

G.

- (b) These are they which came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. vii. 14.
- (e) —I saw—the souls of them that were beheaded for the wit-

ness of Jesus, and for the Word of God, and which had not worshipped the beast, &c. xx. 4.

H.

- (b) They shall hunger no more, neither thirst any more.—For the Lamb which is in the midst of the throne shall feed them. vii. 16, 17.
- (d) Blessed are they which are called unto the marriage supper of the Lamb. xix. 9.
- (f) In the midst of the street of it was the tree of life, &c. xxii. 2.

I.

- (b) Neither shall the sun light on them nor any heat. vii. 16.
- (f) There shall be no more sorrow nor crying, neither any more pain. xxi. 4.—The city had no need of the sun—to shine in it. xxi. 23.

K.

- (b) For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. vii. 17.
- (c) They lived—with Christ, &c.—On such the second death hath no power. xx. 6.
- (f) There shall be no more death. xxi. 4. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. xxii. 1.

L.

- (b) *And God shall wipe away all tears from their eyes.* vii. 17.
- (c) *Blessed—from henceforth.—Yea, saith the Spirit,* that they may rest from their labors, and their works do follow them. xiv. 13.
- (d) *Blessed* are they, &c. xix. 9.
- (e) *Blessed* and holy is he that hath part in the first resurrection xx. 6.
- (f) *And God shall wipe away all tears from their eyes.* xxi. 4.

CHAPTER III.

GENERAL VIEW OF THE SIXTH SEAL, COMPARED WITH ROM. II. 4-16, AND OTHER SCRIPTURES.

In the Book of Revelation the Sixth Seal first contains a description of the great day of the wrath of God, and of the blessedness of his saints in glory. It comprehends also the sealing of *the servants of the Lord in their foreheads*, and the number of the *sealed out of all the tribes of Israel*. A general view of the *things* recorded in it, comparing scripture with scripture, will farther show that the Spirit here speaks as he has otherwise spoken.

In the same epistle in which the Apostle Paul testifies that *all Scripture is given by inspiration of God, &c.*, and in which he therefore charges Timothy before God and the Lord Jesus Christ, who will judge *the quick and the dead* at his appearing and his kingdom, to *preach the word*, it is written, "Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel: wherein I suffer trouble as an evil-doer even unto bonds; but *the word of God is not bound*. Therefore I endure all things for *the elect's sakes*, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: *if we believe not, yet he abideth faithful: he can not deny himself*. Of these things put them in remembrance, charging them before the Lord that they *strive not about words to no profit, but to the subverting of the hearers*. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings,"¹ &c. *Vain babblings* are the opposites to the *rightly dividing of the word of truth*, as

¹ 2 Tim. ii. 7-16.

that word is the reverse of those that are of no profit, but to the subverting of the hearers. However many inventions men may seek out, whatever discordant *interpretations* they may devise, there can be no discordance in the testimonies of the Lord, which are very *sure*; and whether men believe them or not, *he abideth faithful; he can not deny himself.* Within whatever bounds they may restrict their creed, or to whatever fancies they would bind down the Scriptures, the word of God is not bound, nor is the Holy One of Israel to be limited.

After having likened the *kingdom of God* unto a sower, who sowed good seed in his field, but in which the tares, sown by an enemy while men slept, and the wheat, were to grow together until the harvest—unto the least of all seeds sown in a field, which when it groweth becomes a tree, on the branches of which the birds of the air come and lodge—unto leaven hid in three measures of meal, till the whole was leavened—unto a treasure hid in a field, which when a man hath found, he goeth and selleth all that he hath, and buyeth that field—unto a merchantman, seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had and bought it—unto a net that was cast into the sea, that gathered of every kind, which was drawn to shore when it was full, and the good gathered into vessels, but the bad cast away—Jesus asked his disciples, “Have ye understood these things?” “Yea, Lord,” was their answer. *Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old.*¹

New things have to be brought forth as well as old; testimony has to be added to testimony, as scripture is compared with scripture—the *word of truth* and the Gospel of the kingdom, which is full of the treasures of wisdom and knowledge.

The judgment of *the quick* has its manifold testimonies, no less than the judgment of the dead. These, in respect to each, have to be rightly divided, as the Word itself divides and discriminates them, though a separate *day of judgment* be not assigned to each.

There are other *things revealed* concerning *the judgment of the great day* of the Lord, and other distinctions marked

¹ Matt. xiii. 52.

in Scripture, besides that, in general terms, of the judgment of the quick and of the dead. The Divine record is full of the things that shall precede, and of those that shall follow it.

The Sixth Seal obviously and expressly includes a description of the terrors of the Lord, not as often preached in vain till then for the persuasion of men, but as universally believed, and felt, and confessed, his enemies being witnesses, *in the great day of the wrath of the Lamb*;—a record of the sealing of the servants of God; of the number as it is *written in the book*, of the sealed out of all the tribes of Israel; and a vision of blessedness and glory that may have its parallel, but has not more, in the volume of inspiration.

The question here is not, what *vain babblings*, such as no Scripture sanctions, have there been, or may there be? but the question is, what saith the Scripture? wherever in it the Lord hath spoken of these things. How has the Word of truth to be *rightly divided*, if its light here also distinguishes things that differ, and its treasures supply new things as well as old—new harmonies of the word of Him who is righteous in all his judgments, and faithful to all his promises, and who *can not deny himself*.

The Sixth Seal which, in the book of Revelation, *first* includes both the *day of wrath* and a vision of glory, may be compared with the *first* testimony that is borne in the epistles of the New Testament to *the day of wrath and revelation* of the righteous judgments of God, and with the *first* record that John bears in the Apocalypse to the *coming of the Lord*. All these conjointly may be compared not only with other visions in the Revelation of Jesus Christ, already seen to be kindred, but also with the *sure word of prophecy*, where, as God spake by the prophets, it testifies so plainly of the time of the finishing of the mystery of God, that, in one of these scriptures, *it is written* by Isaiah that the Lord will then destroy the face of the covering cast over *all people*, and the vail that is spread over *all nations*, and that *he will swallow up death in victory*, and wipe away tears from off all faces; and in another, as it was shown to Daniel what should befall *his people* in the latter days, *they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever*; and, in the third, by Zechariah, that the Lord shall come, and all his saints with him—and the Lord shall

be King over all the earth ; in that day there shall be one Lord, and his name one ; and in that day there shall be no more the Canaanite in the house of the Lord.

These testimonies may be seen, without the intervention or intrusion of any imagination of man's heart, or the need of any explanatory word, but such as other scriptures amply supply.¹

Despisest thou the riches of his goodness, and forbearance, and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God ; who will render to every man according to his deeds ; to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life ; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile : but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law : and as many as have sinned in the law, shall be judged by the law (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves ; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another), in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

That, as there shall be a judgment of the quick and of the dead, there shall also be a distinction in the judgment, as to its order—or that God will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, but glory, and honor, and peace, to every one that worketh good, to the Jew first, and also to the Gentile, are truths— independent of any testimony of the prophets of old, or any

¹ See Table III., p. 77.

record that John bare to the things which he saw, and which he records in the Revelation of Jesus Christ—not to be controverted by any man who believes the testimony of the apostle, or the *word* in which it is written, and whose gospel is the same as was that of Paul. The distinction which he here draws is not that of the converted and unconverted, the sanctified and the unsanctified, but expressly, in either case, between Jew and Gentile, whether the doom be that of weal or of woe.

The day as defined in the epistle is that of *the day of wrath*—which is not a greater nor another day than *the great day of the wrath of the Lamb*; it is the day of *revelation* of the righteous judgments of God, the day, at his coming, when every eye shall see him, when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and freeman shall invoke the mountains to fall on them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. As in that day the Lord will render eternal life to them who, by patient continuance in well-doing, seek for glory and honor and immortality; so, as written in the Sixth Seal, not only is the sealing of the servants of God accomplished ere the four winds of the earth are let loose, but clothed in white robes and holding triumphal palms they stand, where naught but glory can be seen, before the throne of God; and the reason is, that they have washed their robes and made them white in the blood of the Lamb. In faith they conquered; and in glory they appear. And eternal life is theirs, for the Lamb they loved and served leads them unto living fountains of waters. In kindred visions of a common glory, the issue of their common faith, the Lord gives reward to his saints—their works do follow them; arrayed in white robes they want not the wedding garment at the marriage supper of the Lamb; untainted by the mark of the beast or of his image, and having their part in the first resurrection, the glory, honor, and immortality for which they sought, as these can only be found, are theirs, when they sit on thrones and judgment is given them, and they live and reign with Christ, are priests of God and of Christ: and theirs, here too, is that eternal life he purchased for them; having in Him conquered that by which the first did come, the second death hath no power over them. Sealed thus as they were

ere the great tribulation out of which they came, they bear in the new heavens the name of their God on their foreheads. *For immortality they sought.* And this mortal shall put on immortality; and death shall be swallowed up in victory, when at his voice his saints shall arise, and the Lamb shall lead his redeemed to living fountains of waters. He will come with all his saints. Holiness perfected in the fear of the Lord, which is the beginning of wisdom, and their robes made white in the blood of the Lamb, which cleanseth from all sin, *they that are wise shall shine as the brightness of the firmament; and they that have turned many to righteousness as the stars for ever and ever.*

In the day of wrath and revelation of the righteous judgments of God, there shall be rendered *to the Jew first*, of those that have done evil, indignation and wrath, tribulation and anguish; as to *the Jew first*, of every one that worketh good, as only it can be wrought in the faith of the Messiah, glory and honor and peace. They that pierced him shall see him. They shall look on him whom they have pierced. The Lord hath a controversy with all nations, for so *it is written*, because of his people Israel; but He has also a controversy with them, which, as many scriptures show, has *first* to be settled, as touching the living, as well as the dead, when that day shall come. The treading of the wine-press without the city, has, as will be seen, too many Divine testimonies that support and show it, to stand in need of any human interpretation—such as has been boldly given, as if the Spirit had never else spoken concerning it. The treading of the wine-press without the city, and the gathering of the kings of the earth and of the whole world to a place called, in the Hebrew tongue, Armageddon, are not things which John was the first to see, though he was the last to testify of them, as of the restitution of all things which shall then ensue, and of which all the prophets have spoken.

Ere the close of this treatise it will be seen that on no single subject is the testimony more copious and clear than in showing the judgments that finally shall fall on *the Jew first* and also on *the Gentile*, in the day of the revelation of the righteous judgments of God.

The next chapter will show how other scriptures in the same terms identify the opening of the Sixth Seal with *the great day of the wrath of the Lamb*, and thus vindicate the

title which it bears in the holy oracles. Spiritual things compared with spiritual, scripture with scripture, may successively show how the Divine testimony, as the Lord hath spoken, supersedes *vain babblings*, and gives to the winds the breath of human lips that has been raised against it. *The word of truth* has only to be *rightly divided*; and scriptures which expressly describe the same things in the same words, have only to be compared and believed, and the better part be chosen of sitting at Jesus's feet, and hearing the *testimony of Jesus* which the Spirit of prophecy imparts, that they who rest their faith in the word of God itself, may turn from fables unto truth, rather than turn away from the truth and be turned unto fables.

The sealing of the servants of God in their foreheads expressly *precedes* the loosing of the four winds of the earth: And the judgment that shall spread over it all is suspended *till* the first fruits be gathered out of all the tribes of Israel, and the fullness of the Gentiles be come in. John saw a Lamb stand on Mount Zion, and with him an hundred forty-and-four thousand, having their Father's name in their foreheads—redeemed from among men, the *first fruits* to God and the Lamb. But, besides these, he saw, as in the Sixth Seal, a far greater number, past human reckoning, stand before God and the Lamb; and all who are written in the Lamb's book of life, without distinction of Jew or Gentile, have *his name in their foreheads*. The sealing—as accomplished ere the judgment come, after which they are seen in glory—and the scriptural testimony that also accords with it, will be separately viewed (d.v.) in another volume, without here interrupting the view in which the full light of Scripture presents the consummating judgments and the consequent restitution—alike universal. Let it here suffice to say, in obvious illustration of the same truth, that *his bride hath made herself ready* is the testimony borne concerning her, when the marriage of the Lamb is come, and when saints and angels, heaven and earth, rejoice over the destruction of the destroyers of the earth; that it is out of the great tribulation that the redeemed *have come*, when they stand before the throne; that the sickle is not thrust in till the harvest of the earth be ripe (or dried); and that the clusters of the vine of the earth are not gathered till they be fully ripe.

But farther illustrations of the harmony of prophecy, and

of the identity of the testimony wherever in Scripture the same things are recorded, and the same words are *written*, may here be appositely given, without any comment, or darkening the counsel of God by any private interpretations. Scripture is thus drawn to Scripture, by words that can not be broken, because they are not of human construction but Divine inspiration. ●

James, a servant of God and of the Lord Jesus Christ, to the *twelve tribes* which are scattered abroad. . . . Every good gift and every perfect gift is from above, and cometh down from the *Father* of lights, with whom is no variableness, neither shadow of turning: Of his own will begat he us with the word of truth, that we should be a kind of *FIRST FRUITS* of his creatures. James: i. 1, 17, 18.

Sealed an hundred and forty and four thousand of *all the tribes of the children of Israel*. vii. 4. And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his *Father's* name written in their foreheads. —These were redeemed from among men, the *FIRST FRUITS* unto God and to the Lamb. xiv. 1, 4.

In addressing the *Hebrews*, or believing Israelites, Paul thus writes:

“But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven; whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore, we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire.” xii. 22–29.

But ye are come unto *Mount Sion*,

Sealed 144,000 of all the tribes of the children of Israel. vii. 4. A Lamb stood on *Mount Sion*, and with him 144,000; &c. xiv. 1.

And unto the city of the living God, the heavenly Jerusalem, And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—I will show thee the bride, the Lamb's wife. And . . . he showed me that great city, the holy Jerusalem, descending out of heaven from God. *xxi. 2, 9, 10.*

And to an innumerable company *of angels,* And ~~off~~ the angels stood round about the throne. *vii. 11.*

To the general assembly and church of the first-born, I heard the number of them that were sealed. . . . After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne. *vii. 4, 9.* The first fruits unto God and to the Lamb. *xiv.*

Which are written in heaven, Having his Father's name written in their foreheads. *xiv. 1.*

Another book was opened, which is the book of life. *xx. 12.*—There shall in no wise enter into it any thing that defileth—but they which are written in the Lamb's book of life. *xxi. 27.* His name shall be in their foreheads. *xxii. 4.* They sung as it were a new song *before the throne.*—The first fruits *to God.*

And to God the judge of all, They are without fault. *before the throne of God. xiv. 3-5.*

And to the spirits of just men made perfect, And in their mouth was found no guile. *xiv. 5.*—A great multitude—clothed with white robes, and palms in their hands. *vii. 9.* The time that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great. *xi. 18.* To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. *xix. 8.* Blessed and holy is he that hath part in the first resurrection. *xx. 6.*

And to Jesus, the Mediator of the new covenant, A Lamb stood on Mount Sion, and with him 144,000, having his Father's name in their foreheads . . . first fruits to God and to the Lamb. *xiv. 1, 4.*

And to the blood of sprinkling, which speaketh better things than that of Abel. These are they which were not defiled with women; for they are virgins.—These were *redeemed* from among men, &c. *xiv. 4.*

They have washed their robes, and made them white in the blood of the Lamb. *vii. 14.*

See that ye refuse not him that speaketh, These are they which follow the Lamb whithersoever he goeth. *xiv. 4.*

For if they escaped not who refused him that spake on earth, much more shall not we escape, (To the Jew first, indignation and wrath.) And the kings of the earth, and the great men, and

if we turn from him that speaketh from heaven,

the rich men, . . . and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from *the wrath of the Lamb*; for the great day of his wrath is come; and who shall be able to stand? vi. 15-17.

Whose voice then shook the earth; but now he hath promised saying, *Yet once more I shake not the earth only, but also heaven.*

I beheld when He (the Lamb) had opened the sixth seal, and, lo, there was a *great earthquake*, and the *sun* became black as sackcloth of hair, and the *moon* became as blood; and the stars of *heaven* fell unto the earth, even as a fig tree casteth her untimely figs, when she is *shaken* of a mighty wind. vi. 12, 13.

And this word, *yet once more*, signifieth the *removing* of those things that are shaken, as of things that are made,

And the heavens departed as a scroll when it is rolled together; and every mountain and island were *moved* out of their places.

vi. 14.—And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. xx. 11. And I saw a new heaven and a new earth; for *the first heaven and the first earth were passed away*. xxi. 1.

That those things which can not be shaken may remain.

The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he

shall reign for ever and ever. xi. 15. *I saw a new heaven and a new earth.*—And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband.—The nations of them that are *saved* shall walk in the light of it.—There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. xxi. 1, 2, 24, 27.

Wherefore we receiving a *kingdom that can not be moved*,

Thou hast made us unto our God *kings* and priests, and we shall reign on the earth. v. 10.

He that overcometh shall inherit all things. xxi. 7. *The throne of God and of the Lamb shall be in it.* . . . They shall *reign* for ever and ever. xxii. 3, 5.

Let us have *grace*, whereby we may serve God acceptably,

These are they which have washed their robes and made them white in the blood of the Lamb. *Therefore* are they before the throne of God. vii. 14, 15.

With reverence and godly fear,

The time—that thou shouldst give reward to thy servants the

prophets, and to the saints, and them that *fear thy name*, small and great.

For our God is a *consuming* fire. And shouldst *destroy* them that destroy the earth. xi. 18. If any

man worship the beast and his image . . . he shall be tormented with *fire* and brimstone—in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever. xiv. 9–11. She shall be *utterly burned with fire*; for strong is the Lord God who judgeth her. xviii. 8. Her smoke rose up for ever and ever.—His eyes were as a *flame of fire*.—He treadeth the wine-press of the fierceness and wrath of Almighty God.—These both were cast alive into a lake of fire, burning with brimstone. xix. 3, 12, 15, 20.—Who-soever was not found written in the book of life was cast into the lake of fire. xx. 15.—He that overcometh shall inherit all things. —But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. xxi. 7, 8.

This single passage in the Epistle to the Hebrews may thus serve to show the harmony that subsists between the doctrinal and prophetic scriptures—for *faith*, as the substance of things hoped for, and the evidence of things not seen, bears a prophetic character, and looks forward to the crown as back to the cross of Christ, and hence believers can bear their cross in all their way to glory—or between the *calling* of Christians, the privileges and the hopes of all true believers, whether Jew or Gentile, and the blessedness which shall be realized when the Kingdom of God, for the *coming* of which they ever pray, shall come, and all the promises to him that overcometh shall be *obtained*, and the prayers of the saints shall be answered, beyond all that it hath entered into the heart of man to conceive, and the hope, which is already full of glory and of immortality, shall pass away into fruition for evermore.

There is no variableness or shadow of turning in the Father of lights, from whom cometh down every good and perfect gift—which true believers now possess and enjoy; and whose gifts and callings are without repentance or change of purpose. Hence the harmony and uniformity of his Word, that, like himself, changes not, and shall never pass away. And why should it not be believed, as written in the Revelation of Jesus Christ, as well as in the Epistles of his Apostles, that the redeemed out of the twelve tribes of Israel are the *first-fruits* to God and to the Lamb, even as it is written, Israel is the *first-fruits* of his increase; and that to them that have done good, "glory, and honor, and

immortality shall be rendered, to *the Jew first*, and also to the Gentile?—even as it is believed, without any private interpretation, that to them that have done evil, the Lord, in the day of his wrath will render tribulation and anguish, to the *Jew first*, and also to the Gentile. For there is no respect of persons with him.

TABLE III.—THE SIXTH SEAL COMPARED WITH ROM. II. 5-16; REV. I. 7, 8; AND THESE WITH OTHER SCRIPTURES.

[(a) Rev. i. 7, 8.—(b) Rom. ii. 5-16.—(c) Rev. vi. 12; vii. *Sixth Seal*.—(d) Rev. xi. 15, 19.—(e) xiv.—(f) xvi. 15-21; xix.—(g) xx.—(h) xxi.—(i) xxii.—(k) Isa. xxiv. 21.—xxvi.—(l) Zechariah.—(m) Dan. xii.]

A.

- (a) Behold, HE COMETH WITH *clouds*. Rev. i. 7.—(b) The *day of wrath*—the day when God shall *judge* the secrets of men by JESUS CHRIST according to my gospel. Rom. ii. 5, 16.
- (c) The great *day of his wrath* is COME. Rev. vi. 17.
- (d) The kingdoms of *this world* are become (the kingdom) of our Lord and of HIS CHRIST.—Thou hast taken to thee thy great power. Rev. xi. 15, 17.
- (e) And I looked, and behold a white cloud, and upon the *cloud* sat like unto the SON OF MAN. Rev. xiv. 14.
- (f) Behold, I come as a thief. Rev. xvi. 15.
- (g) And I saw a great white throne, and him that sat on it. Rev. xxii.
- (i) Behold, I COME quickly.—Behold, I COME quickly.—SURELY I COME QUICKLY. Rev. xxii. 7, 12, 20.
- (k) And it shall be said in that day, Lo, this is the Lord, we have waited for him.—FOR BEHOLD THE LORD COMETH out of his place to punish the inhabitants of the earth for their iniquity, &c. Isa. xxv. 9; xxvi. 21.
- (l) Behold, the *day of the Lord cometh*. THE LORD my God shall COME. Zech. xiv. 1, 5.

B.

- (a) And EVERY eye shall see *him*. Rev. i. 7.—(b) The day of *wrath* and REVELATION of the righteous judgment of God; who will render to EVERY man according to his deeds . . . indignation and wrath—upon EVERY soul of man that doeth evil—glory to EVERY man that worketh good. Rom. ii. 5-10.
- (c) —And EVERY bondman, and EVERY freeman, &c., said, Hide us from the *face of him that sitteth on the throne*. Rev. vi. 15, 17. A great multitude which no man could number, of all nations, &c.—stood before the throne, and before the Lamb. Rev. vii. 9.
- (d) The kingdoms of *this world* are become of our God and of

- his Christ.—The time of the dead that they should be judged. Rev. xi. 15, 18.
- (e) The time is come for thee to reap.—And He that sat on the cloud thrust in his sickle *on the earth*; and the earth was reaped.—Gather the clusters of the *VINE OF THE EARTH*. And the angel thrust in his sickle *into the earth*. Rev. xiv. 15–19.
- (f) Behold, I come quickly.—And the seventh angel poured out his vial into the air.—It is done. Rev. xvi. 17.
- (g) —From whose face the earth and the heaven fled away.—And I saw the dead *small* and *great* stand before God; and they were judged *every* man according to their works. Rev. xx. 11, 13.
- (i) And my reward is with me, to give *every* man according as his work shall be. Rev. xxii. 12.
- (k) —The Lord cometh out of his place to punish the inhabitants of *the earth* for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain. Isa. xxvi. 21.
- (l) The Lord *shall be seen* over them, and his arrow shall go forth as the *lightning*: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. Zech. ix. 14.

C.

- (b) To them who *by patient continuance in well-doing* seek for glory, and honor, and immortality, *ETERNAL LIFE*. Rom. ii. 7.
- (c) These are they which came out of the great tribulation and have washed their robes, and made them white in the blood of the Lamb. *Therefore* are they before the throne of God.—The Lamb—shall lead them unto *LIVING* fountains of waters, and *God shall wipe away all tears from their eyes*. Rev. vii. 14, 15, 17.
- (d) The time—that thou shouldst give reward to the *saints*, &c. Rev. xi. 18.
- (e) Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. xiv. 13.
- (f) The marriage of the Lamb is come; and his wife *hath made herself ready*. Rev. xix. 7.
- (g) Blessed and holy is he that hath part in the first resurrection; on such *THE SECOND DEATH HATH NO POWER*. Rev. xx. 6.
- (h) *God shall wipe away all tears from their eyes*, and *THERE SHALL BE NO MORE DEATH*. Rev. xxi. 4.
- (i) They shall reign *for ever and ever*. Rev. xxii. 5.
- (k) *HE WILL SWALLOW UP DEATH IN VICTORY*; and the Lord *God will wipe away tears from off all faces*, Isa. xxv. 8.
- (l) The Lord my God shall come; and *all the saints with thee*. Zech. xiv. 5.
- (m) They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3.

D.

- (a) AND THEY WHICH PIERCED HIM. Rev. i. 7. (b) But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the JEW FIRST. Rom. ii. 8, 9.
- (e) And the winepress was trodden *without the city*. Rev. xiv. 20.
- (f) He gathered them—the kings of the earth, and of the whole world—to a place called in the *Hebrew* tongue Armageddon. Rev. xvi. 16.
- (k) They shall be gathered together. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and *before his ancients* gloriously.—And *in this mountain*, &c. Isa. xxiv. 22, 23; xxv. 6, 7, 10.
- (l) And it shall come to pass in that day that I will seek to destroy all the nations *that come against Jerusalem*. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, &c. Zech. xii. 10.
- (m) At that time shall Michael stand up, the great prince which standeth for the children of *thy people*, . . . and many of them that sleep in the dust of the earth shall awake—some to shame and everlasting contempt. Dan. xii. 1, 2.

E.

- (a) And all kindreds of the earth shall wail because of him. Rev. i. 7. (b) Indignation and *wrath*—upon every soul of man that doeth evil, of the Jew first, and *also* of the GENTILE. Rom. ii. 8, 9.
- (c) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman—said to the mountains and rocks, Fall on us and hide us—from the *wrath* of the Lamb; for the great day of his wrath is come; and who shall be able to stand? Rev. vii. 15, 17.
- (d) And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest destroy them which destroy the *earth*. Rev. xi. 18.
- (e) Gather the clusters of the vine of the EARTH.—And he gathered THE VINE OF THE EARTH, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came—unto the horse bridles, &c. Rev. xiv. 18–20.
- (f) To gather—the kings of the earth, and of the whole world—to the battle of that great day of God Almighty. Out of his mouth goeth a sharp sword, that with it He should smite the NATIONS, and He treadeth the winepress of the fierceness and wrath of Almighty God. Rev. xix. 14, 15.

- (g) And I saw the dead.—And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15.
- (h) But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. Rev. xxi. 8.
- (i) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. Rev. xxii. 15.
- (k) The earth shall reel to and fro—and *the transgression thereof shall be heavy upon it*. And it shall come to pass that in that day the Lord shall punish the kings of the earth upon the earth.—The Lord cometh—to punish the inhabitants of the earth for their iniquity. Isa. xxiv. 20, 21..
- (l) All that burden themselves with it shall be cut in pieces, though *all the people of the earth* be gathered together against it. xii. 3.—Then shall *the Lord* go forth and fight against those nations, as when He fought in the day of battle.—A great tumult from *the Lord* shall be among them. Zech. xiv. 3, 13.
- (m) And there shall be a time of trouble such as never was since there was a nation even to that same time. Dan. xii. 1.

F.

- (b) But glory, honor, and peace, to every man that worketh good, to THE JEW FIRST. Rom. ii. 10.
- (c) Hurt not the earth—till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: sealed 144,000 of all the tribes of THE CHILDREN OF ISRAEL. Rev. vii. 3, 4.
- (e) And I looked, and lo, a Lamb stood on the Mount Sion, and with him, 144,000, having his Father's name written in their foreheads, 1. And they sung as it were a new song before the Lamb, &c.—These were redeemed from among men, being THE FIRST FRUITS unto God and to the Lamb. Rev. xiv. 4.
- (k) He will swallow up death in victory.—*Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.* Isa. xxvi. 19.
- (m) And at that time *thy people* shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life.—Go thou thy way till the end: for thou shalt rest, and stand in thy lot at the end of the days. Dan. xii. 1, 2, 13.

G.

- (b) But GLORY, HONOR, and PEACE, to every man that worketh good, to the Jew first, and also to THE GENTILE: for there is no respect of persons with God. Rom. ii. 10, 11.

- (c) *After this* I beheld, and lo, a great multitude, which no man could number, out of *all nations*, and kindreds, and people, and tongues, stood before the *throne*, and *before the Lamb*, clothed with white robes, and palms in their hands, &c. Rev. vii. 9.
- (d) The time—that Thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great. Rev. xi. 18.
- (e) —Write, Blessed are the dead which die in the Lord from henceforth, &c. Rev. xiv. 13.
- (f) Blessed are they which are called unto the marriage supper of the Lamb. Rev. xix. 9.
- (g) I saw thrones, and they sat upon them, and judgment was given unto them.—They shall be priests of God and of Christ, and shall reign *with him*, &c. Rev. xx. 4, 6.
- (h) He that overcometh shall inherit all things, &c.—I will show thee the bride, the Lamb's wife. And—he showed me that great city, the holy Jerusalem, descending out of heaven from God, having the GLORY of God, &c.—They shall bring the GLORY and HONOR of the nations into it. Rev. xxi. 7, 9–11, 26.
- (i) *The throne of God and of the Lamb shall be in it.* They shall see his face, and his name shall be in their forehead. And there shall be no night there—for the Lord God giveth them light. Rev. xxii. 3–5.
- (k) In that day shall this song be sung in the land of Judah, We have a strong city; *salvation* will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect PEACE whose mind is stayed on thee. Isa. xxvi. 1–3.
- (l) —The Lord my God shall come, and ALL THE SAINTS with thee.—And the Lord shall be king over all the earth. Zech. xiv. 5, 9.
- (m) They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3.

H.

- (a) EVEN SO, AMEN. Rev. i. 7. (b) The day when God shall *judge the secrets of men*—ACCORDING TO MY GOSPEL. Rom. ii. 16.
- (c) And the kings of the earth, &c.—and every bondman and every freeman said—the great day of his wrath is come. Rev. vi. 15–17. And all the angels worshiped God, saying AMEN, &c. Rev. vii. 11, 12.
- (d) And the temple of God was opened in heaven, and *there was seen in his temple the ark of his testament*. Rev. xi. 19.
- (e) —Blessed—from henceforth; YEA, *saith the Spirit*. Rev. xiv. 13.
- (f) True and righteous are his judgments. . . . AMEN: Alleluia. Rev. xix. 2, 4.
- (g) *And the books were opened*. Rev. xx. 12.
- (h) And He that sat upon the throne said, Write; for these words are TRUE and FAITHFUL. Rev. xxi. 5.
- (i) These sayings are FAITHFUL and TRUE. Rev. xxii. 6.

- (k) Thou hast done wonderful things. Thy counsels of *old are FAITHFULNESS AND TRUTH*. Isa. xxv. 1.
- (m) I am come to make thee (Daniel) understand what shall befall thy people in the latter day.—I will show thee that which is noted in the *scripture of truth*. Dan. x. 14, 21.

I.

- (a) I am Alpha and Omega, the beginning and the ending— which is, and which was, and which is to come, the Almighty. Rev. i. 8.
- (c) Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God for ever and ever. Amen. Rev. vii. 11, 12.
- (d) We give thee thanks, *O Lord God Almighty, which art, and wast, and art to come*; because thou hast taken to thee thy great power and hast reigned. Rev. xi. 17.
- (f) Alleluia; for the LORD GOD OMNIPOTENT reigneth.—He hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords*. Rev. xix. 6, 16.
- (g) I saw a great white throne and him that sat on it. Rev. xx. 11.
- (h) And he that sat upon the throne—said, *It is done*. I am Alpha and Omega, the beginning and the end. Rev. xxi. 6.
- (i) Behold I come quickly; and my reward is with me, to give every man according as his work shall be. *I am Alpha and Omega, the beginning and the end, the first and the last*. Rev. xxii. 12, 13.
- (k) —In the Lord JEHOVAH is *everlasting* strength; for He bringeth down them that dwell on high. Isa. xxvi. 4, 5.
- (l) And the LORD (JEHOVAH) shall be king over all the earth; in that day shall be one LORD (JEHOVAH), and his name one. Zech. xiv. 9.
- (m) He held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, &c. Dan. xii. 7.

CHAPTER IV.

THE OPENING OF THE SIXTH SEAL COMPARED WITH OTHER SCRIPTURES.

And I beheld, when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—Rev. vi. 12–17.

THAT the Lord Jesus Christ shall come, and that all kindreds of the earth shall wail because of him; and that every promise given to his redeemed, or to him that overcometh, shall be fulfilled, as the completion of them all, was seen and recorded by his Apostle John among the things that must be hereafter, are truths to which scriptural testimony has already been adduced.

The consummating judgments on all the nations and kindreds of the earth, and the coming of the kingdom of God and of his Christ, and of the glory that shall then be revealed, are so connected together in the oracles of the living God, that the same scriptures, frequently in the same verse, testify alike of both.

The Sixth Seal, which concludes with a vision of the saints in glory, commences with a description of the great

And unto the city of the living God, the heavenly Jerusalem, And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.—I will show thee the bride, the Lamb's wife. And . . . he showed me that great city, the holy Jerusalem, descending out of heaven from God. xxi. 2, 9, 10.

And to an innumerable company of angels, And *all* the angels stood round about the throne. vii. 11.

To the general assembly and church of the first-born, I heard the number of them that were sealed. . . . After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne. vii. 4, 9. The first fruits unto God and to the Lamb. xiv.

Which are written in heaven, Having his Father's name written in their foreheads. xiv. 1.

Another book was opened, which is the book of life. xx. 12.—There shall in no wise enter into it any thing that defileth—but they which are written in the Lamb's book of life. xxi. 27. His name shall be in their foreheads. xxii. 4. They sung as it were a new song *before the throne*.—The first fruits to God.

And to God the judge of all, They are without fault *before the throne of God*. xiv. 3–5.

And to the spirits of just men made perfect, And in their mouth was found no guile. xiv. 5.—A great multitude—clothed with white robes, and palms in their hands. vii. 9. The time that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great. xi. 18. To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. xix. 8. Blessed and holy is he that hath part in the first resurrection. xx. 6.

And to Jesus, the Mediator of the new covenant, A Lamb stood on Mount Sion, and *with him* 144,000, having his Father's name in their foreheads . . . first fruits to God and to the Lamb. xiv. 1, 4.

And to the blood of sprinkling, which speaketh better things than that of Abel. These are they which were not defiled with women; for they are virgins.—These were *redeemed* from among men, &c. xiv. 4.—

They have washed their robes, and made them white in the blood of the Lamb. vii. 14.

See that ye refuse not him that speaketh, These are they which follow the Lamb whithersoever he goeth. xiv. 4.

For if they escaped not who refused him that spake on earth, much more shall not we escape, (To the Jew first, indignation and wrath.) And the kings of the earth, and the great men, and

tions. That authority which is infinitely the highest, and in opposition to which there is none, must here, in every believing mind, not veiled by any discordant theory, at once conclusively determine whether the awful scene disclosed on the opening of the Sixth Seal, be or be not identical with those final judgments on the kings and kingdoms of the world that now is. If, according to Scripture, the identity be complete, nothing that any man can "assume" or "presume" can be set against it, without substituting vain imaginations for that word which abideth forever, and from which not a jot or tittle shall pass away till all be fulfilled.

The Sixth Seal speaks for itself, at its fearful opening as well as in its glorious consummation. Of the one as of the other, many scriptures speak, as if echo answered to echo at its voice. And the identity of the *judgment*, *written* so often, may be seen, till figure answers to figure, and word to word, as in a glass face answers to face.

The following table shows, without any assumption or presumption, any private interpretation or intrusive fancy whatever, that the judgments which shall come upon the earth in the great day of the Lord, as defined by other scriptures, are precisely such as are delineated in the same terms on the opening of the Sixth Seal, or in the great day of the wrath of the Lamb. As containing solely the words, not which man's wisdom teacheth, but which the Holy Ghost teacheth, and forming the express and repeated testimony of *the Lord God of the holy prophets*, it shows how truth is elucidated as scripture is compared with scripture, spiritual things with spiritual, so that *no man may by any means deceive* those who make the Lord's own word the only ground and the only rule and regulation of their faith in believing, through the Spirit which inspired them, the *things that are revealed*.¹

An attentive perusal and reperusal of this Table of texts, must show, wherever the unrestrained *entrance of the word gives light*, that in the Sixth Seal, as in the parallel testimonies of holy writ, the judgment there unfolded before the eye of faith is not, like many others, local or partial, but universal and complete. No one can see in it that the limits of the Roman empire bound it. It disclaims such bounds, and rejects such fetters. In the opening of the Sixth Seal there is a combination and concentration of

¹ See Table IV., p. 94.

figures, or of facts, all expressly descriptive of the great day of the wrath of the Lamb, and all included in other prophetic delineations of the same day of the Lord, that, linking every word to kindred judgments and terrors of that day, are here alone concentrated. Every part of it is thus seen in scriptural light alone. In no other light can it be seen. It is vain for man to speak when the Lord hath spoken, and to set up fallacious assumptions against the word that never errs.

That the *consummation decreed*, which shall overflow with righteousness, is revealed in each of the visions quoted in the Table, the *testimony* in every instance shows. These scriptures, and many others, will afterward be more fully compared with other things recorded in the Book of Revelation, as prophetic history expands, till all things be finished, and every word be fulfilled. But not to advance a step where the reader does not feel that he rests on Scripture as on a rock, a few words from each of these separate visions—or things which the prophets saw—may show that, like the Sixth Seal, they testify both of the consummation, and of the succeeding kingdom of righteousness and peace.

It shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, &c.—The Lord alone shall be exalted in that day; for the day of the Lord of Hosts shall be upon every one that is proud and lofty, &c. Isa. ii. 2, 4, 11, 12. The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Sion and in Jerusalem, and before his ancients gloriously.—He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over *all nations*.—*He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.* xxiv. 23; xxv. 7, 8.

It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.—The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. xxxiv. 8; xxxv. 1.—Come all ye heathen.—The heavens and the earth shall shake: but the Lord will be the hope of his people, and the

strength of the children of Israel.—Then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel iii. 11, 16, 17. The Lord will famish all the gods of the earth: and men shall worship him, every one from his place, even all the isles of the heathen. Zeph. ii. 11. All the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent, iii. 8, 9. Behold, *at that time* I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land, where they have been put to shame.—I will make you a name and a praise among all people of the earth. 19, 20. Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Matt. xxiv. 30. In the *day of wrath* and revelation of the righteous judgments of God, He will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, *of the Jew first, and also of the Gentile*. Concerning that day the testimony of the prophets has to be heard, by whose mouth God spake of the restitution of all things, as by that of all the prophets since the world began.

Scriptures such as these, that so unequivocally speak of the work of the Lord in the great day of his wrath, and of the glory which shall follow, furnish the same testimony to the same things which John saw when the Sixth Seal was opened. This is not merely *said*, but seen, as verse by verse is compared with them.

12. *There was a great earthquake. There was a great earthquake*, such as was not since men were upon the earth, so mighty an *earthquake* and so great. Rev. xvi. 18.—He, (Jehovah), ariseth to *shake terribly the earth*. Isa. ii. 19.—The foundations of the earth do *shake*—the earth is *moved exceedingly*. xxiv. 18, 19.—The heavens and the earth shall *shake*. Joel iii. 16.

And the sun became black as sackcloth of hair, and the moon became as blood. The moon shall be confounded, and the sun ashamed. Isa. xxiv. 23. A day of darkness and of gloominess—The sun and the moon shall be dark.—The sun shall be turned into *darkness*, and the moon into *blood*. Joel ii. 2, 10, 31.—A day of darkness and gloominess, a day of clouds and *thick darkness*. Zeph. i. 15.—The sun shall

be darkened, and the moon shall not give her light. Matt. xxiv. 29.

13. *And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And all the host of heaven shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree.* Isa. xxxiv. 4. The heavens shall tremble—and the stars shall withdraw their shining.—I will show wonders in the heavens. Joel ii. 10, 30. And the stars shall fall from heaven, and the powers of the heavens shall be shaken. Matt. xxiv. 29.

14. *And the heaven departed as a scroll when it is rolled together. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.* Isa. xxxiv. 4.

And every mountain and island were moved out of their places. And every island fled away, and the mountains were not found. Rev. xvi. 20.—The day of the Lord of hosts shall be—upon all the high mountains, and upon all the hills that are lifted up. Isa. ii. 14.—The earth—shall be removed like a cottage. xxiv. 20.—There shall be—a great crashing from the hills. Zeph. i. 10.

15, 16. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Thy wrath is come, and the time—that thou shouldest destroy them which destroy the earth.* Rev. xi. 18.—“The kings of the earth and of the whole world” are gathered “to the battle of that great day of God Almighty.” Rev. xvi. 14. The kings of the earth and their armies were gathered together to make war against him that sat on the horse. And the supper of the great God to all the fowls of heaven is the flesh of kings, and the flesh of captains, and the flesh of mighty men—and the flesh of all, free and bond, both small and great. Rev. xix. 18, 19.—Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth—ye shall be filled with mighty men, and with all men of war, saith the Lord. Ezek. xxxix. 17–20.—The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Isa. xxiv. 21. Wake up the mighty men,

let all the men of war draw near. Joel iii. 9.—My determination is to gather the nations, that I may assemble the kingdom, to pour upon them mine indignation. Zeph. iii. 8.—It is written first in the book of Revelation—"All kindreds of the earth shall wail because of him."—As the Lord Jesus hath spoken, "Then shall all the tribes of the earth mourn."

—*Hide themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.* The idols He shall utterly abolish, and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when He ariseth to shake terribly the earth. In that day shall a man cast his idols—to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Isa. ii. 18, 21.

And hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. I beheld—till the thrones were cast down, and the Ancient of days *did sit*, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days. Dan. vii. 9, 13. In righteousness he doth judge and make war. His eyes were as a flame of fire. And out of his mouth goeth a sharp sword, that with it he should smite the nations. Rev. xix. 11, 12, 15. The indignation of the Lord is upon all nations, and his fury upon all their armies, Isa. xxxiv. 2. They shall see the Son of man coming in a cloud with power and great glory. Luke xxi. 27.

17. For the GREAT DAY of HIS WRATH is come; and who shall be able to stand? THY WRATH IS COME. Rev. xi. 18. That GREAT DAY of God Almighty. Rev. xvi. 14. He treadeth the wine-press of the fierceness and wrath of Almighty God—King of kings, and Lord of lords. xix. 15, 16. The day of the Lord of hosts. Isa. ii. 12. The Lord shall punish the host of the high ones and the kings of the earth upon the earth. xxiv. 21. The day of the Lord's vengeance. xxxiv. 8. He is strong that executeth his word: for the day

of the Lord is great and very terrible; and who can abide it? The great and the terrible day of the Lord. Joel ii. 11, 31. The great day of the Lord. That day is a day of wrath. Zeph. i. 14, 15. The day of the Lord's anger, ii. 2, 3. They shall see the Son of man coming in a cloud—coming in the clouds of heaven—with power and great glory. Luke xxi. 27.

Such, and so conclusive is the testimony, which is not that of man, but of the Lord. According to his word, or solely by comparing scripture with scripture, is not the demonstration as complete as the testimony is harmonious; that the opening of the Sixth Seal unfolds the consummating judgments that are to come to pass upon the earth, and that the saying of this book of the Revelation of Jesus Christ is true, that it is the great day of the wrath of the Lamb? This may now be denied; and this scripture, like others, may be wrested till that day shall come. But then, if there be truth in this testimony concerning it, the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall bear witness to that day, without one discordant voice, far less a question or controversy concerning it fifteen centuries thereafter. Knowing the terrors of the Lord, saith the Apostle, we persuade men. Here instruction in righteousness might be learned by his enemies. For reason as now they may, and deaf as rocks though now they be, when besought in love to be reconciled unto God by the death of his Son, they may be told that the day cometh, in which the universal confession that it is come will testify that the day of merciful visitation is past; and that the cry to the rocks and mountains to fall on them and to hide them from the face of him that sitteth on the throne, shall be no more heard or heeded than ever was the preaching of the gospel of salvation, or the plainest sayings of this book, by a heart of adamant.

The testimony borne to the great day of the wrath of the Lamb, so far from being exhausted, is rather only entered on in these divine credentials to the opening of the Sixth Seal. In writing the things which he saw, that is not the last but the first vision recorded by John in the Book of Revelation, of the judgment of the quick. In that day scoffers will no longer ask, Where is the promise of his

coming? They that come forth from their graves at the voice of the Son of man will not hide themselves in the rocks and mountains, or cry to them to fall on them and hide them from his face. A different record is made concerning them. But *the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman*: both an enumeration of the living, without the exception of any, whether bond or free. Other records of the judgment of the quick, of all nations, or of the world, will be seen in subsequent references to the coming Time IV., to accord with the testimony borne on the opening of the sixth seal, to the great day of the wrath of the Lamb. And it will be also shown, that other scriptures in which some similar expressions occur, are not only applicable, as they are applied by the prophets, to *the day of wrath*, or final judgment on the nations of the earth: but also supply testimonies which have their proper place in a more enlarged comparison with those that, like the Sixth Seal, reveal both the judgment and the glory that shall follow.

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God spake by the mouth of his Prophet Joel, *the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come*. In testifying of his coming the Lord Jesus said, *The sun shall be turned into darkness, and the moon into blood*. And in what he wrote in a book at the command of the Lord, John bears record that on the opening of the sixth seal by the same Lord of glory, *the sun became black as sackcloth of hair, and the moon became as blood*, before he heard and recorded the universal testimony that was given in the great day of the wrath of the Lamb. Nowhere else is a similar record borne in the Apocalypse. Thus also, Isaiah testified of the falling of all the host of heaven, as the falling fig from the fig-tree; Joel, of the tremblings and shakings of the heavens, of wonders in the heavens and in the earth; and the Lord of the prophets, while he tabernacled among men,

- (k) Thou hast done wondrous things. Thy counsels of old are FAITHFULNESS AND TRUTH. Isa. xxxv. 1.
- (m) I am come to make thee (Daniel) understand what shall befall thy people in the latter day.—I will show thee that which is noted in the *scripture of truth*. Dan. x. 14, 21.

I.

- (a) I am Alpha and Omega, the beginning and the ending— which is, and which was, and which is to come, the Almighty. Rev. i. 8.
- (c) Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God for ever and ever. Amen. Rev. vii. 11, 12.
- (d) We give thee thanks, *O Lord God Almighty, which art, and wast, and art to come*; because thou hast taken to thee thy great power and hast reigned. Rev. xi. 17.
- (f) Alleluia; for the LORD GOD OMNIPOTENT reigneth.—He hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords*. Rev. xix. 6, 16.
- (g) I saw a great white throne and him that sat on it. Rev. xx. 11.
- (h) And he that sat upon the throne—said, *It is done*. I am Alpha and Omega, the beginning and the end. Rev. xxi. 6.
- (i) Behold I come quickly; and my reward is with me, to give every man according as his work shall be. *I am Alpha and Omega, the beginning and the end, the first and the last*. Rev. xxii. 12, 13.
- (k) —In the Lord JEHOVAH is *everlasting* strength; for He bringeth down them that dwell on high. Isa. xxvi. 4, 5.
- (l) And the LORD (JEHOVAH) shall be king over all the earth; in that day shall be one LORD (JEHOVAH), and his name one. Zech. xiv. 9.
- (m) He held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, &c. Dan. xii. 7.

CHAPTER IV.

THE OPENING OF THE SIXTH SEAL COMPARED WITH OTHER SCRIPTURES.

And I beheld, when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—Rev. vi. 12–17.

THAT the Lord Jesus Christ shall come, and that all kindreds of the earth shall wail because of him; and that every promise given to his redeemed, or to him that overcometh, shall be fulfilled, as the completion of them all, was seen and recorded by his Apostle John among the things that must be hereafter, are truths to which scriptural testimony has already been adduced.

The consummating judgments on all the nations and kindreds of the earth, and the coming of the kingdom of God and of his Christ, and of the glory that shall then be revealed, are so connected together in the oracles of the living God, that the same scriptures, frequently in the same verse, testify alike of both.

The Sixth Seal, which concludes with a vision of the saints in glory, commences with a description of the great

day of the wrath of the Lamb. In regard to both these themes alike, scripture has to be compared with scripture; and if due weight be given to the Divine authority, as set forth in the unerring word of God, it will be held to be as conclusive in the one case as in the other. Let, then, the reader judge for himself, as founding his faith on scripture alone, whether the record which John here bears, does not, on such a comparison, supply intrinsic evidence, obvious to sight, that the opening of the Sixth Seal is descriptive of that *great day of the wrath of the Lamb*, as this scripture designates it, in which *all kindreds of the earth shall wail because of him*, as this Scripture, too, gives expression to their wailing and their woe, their terrors and their testimony, when that day shall come.

In different visions of the Book of the Revelation of Jesus Christ, or records of the things which John saw, written in order to show unto his servants things that must come to pass, the judgments that finally shall fall on his enemies and theirs are shown to them, as well as the kingdom and glory that are prepared as their inheritance. The latter are revealed part after part, and so also are the former. The wailing of all kindreds of the earth—the great day of the wrath of the Lamb—the coming of his wrath, and the destruction of the destroyers of the earth—the gathering of the vine of the earth, and the casting of it into the great wine-press of the wrath of God—the perdition of the worshipers of the beast and of his image—the battle of that great day of God Almighty—his true and righteous judgments, by which the blood of his saints is avenged, and the world cleared of his enemies, and under which the beast and the false prophet, and the kings of the earth and of the whole world perish—the treading of the wine-press which is repeatedly shown—are not described in Scripture as different judgments which shall come to pass at different times, though, like the accomplished blessedness of the saints, as seen in the Book of Revelation, and the burden of single cities or countries, as written by the prophets, they be set forth in his Word in different visions. *If the sayings of this Book* be kept, the testimony is plain and the truth incontrovertible, that the day is *the great day of the wrath of the Lamb*, in which his consummating judgments shall be universally felt, and as universally acknowledged.

The structure of the Apocalypse rests not on any assump-

tions. That authority which is infinitely the highest, and in opposition to which there is none, must here, in every believing mind, not veiled by any discordant theory, at once conclusively determine whether the awful scene disclosed on the opening of the Sixth Seal, be or be not identical with those final judgments on the kings and kingdoms of the world that now is. If, according to Scripture, the identity be complete, nothing that any man can "assume" or "presume" can be set against it, without substituting vain imaginations for that word which abideth forever, and from which not a jot or tittle shall pass away till all be fulfilled.

The Sixth Seal speaks for itself, at its fearful opening as well as in its glorious consummation. Of the one as of the other, many scriptures speak, as if echo answered to echo at its voice. And the identity of the *judgment*, written so often, may be seen, till figure answers to figure, and word to word, as in a glass face answers to face.

The following table shows, without any assumption or presumption, any private interpretation or intrusive fancy whatever, that the judgments which shall come upon the earth in the great day of the Lord, as defined by other scriptures, are precisely such as are delineated in the same terms on the opening of the Sixth Seal, or in the great day of the wrath of the Lamb. As containing solely the words, not which man's wisdom teacheth, but which the Holy Ghost teacheth, and forming the express and repeated testimony of *the Lord God of the holy prophets*, it shows how truth is elucidated as scripture is compared with scripture, spiritual things with spiritual, so that *no man* may by any means deceive those who make the Lord's own word the only ground and the only rule and regulation of their faith in believing, through the Spirit which inspired them, the *things that are revealed*.¹

An attentive perusal and reperusal of this Table of texts, must show, wherever the unrestrained *entrance of the word gives light*, that in the Sixth Seal, as in the parallel testimonies of holy writ, the judgment there unfolded before the eye of faith is not, like many others, local or partial, but universal and complete. No one can see in it that the limits of the Roman empire bound it. It disclaims such bounds, and rejects such fetters. In the opening of the Sixth Seal there is a combination and concentration of

¹ See Table IV., p. 94.

figures, or of facts, all expressly descriptive of the great day of the wrath of the Lamb, and all included in other prophetic delineations of the same day of the Lord, that, linking every word to kindred judgments and terrors of that day, are here alone concentrated. Every part of it is thus seen in scriptural light alone. In no other light can it be seen. It is vain for man to speak when the Lord hath spoken, and to set up fallacious assumptions against the word that never errs.

That the *consummation decreed*, which shall overflow with righteousness, is revealed in each of the visions quoted in the Table, the *testimony* in every instance shows. These scriptures, and many others, will afterward be more fully compared with other things recorded in the Book of Revelation, as prophetic history expands, till all things be finished, and every word be fulfilled. But not to advance a step where the reader does not feel that he rests on Scripture as on a rock, a few words from each of these separate visions—or things which the prophets saw—may show that, like the Sixth Seal, they testify both of the consummation, and of the succeeding kingdom of righteousness and peace.

It shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.—And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, &c.—The Lord alone shall be exalted in that day; for the day of the Lord of Hosts shall be upon every one that is proud and lofty, &c. Isa. ii. 2, 4, 11, 12. The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Sion and in Jerusalem, and before his ancients gloriously.—He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over *all nations*.—*He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.* xxiv. 23; xxv. 7, 8.

It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.—The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. xxxiv. 8; xxxv. 1.—Come all ye heathen.—The heavens and the earth shall shake: but the Lord will be the hope of his people, and the

strength of the children of Israel.—Then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel iii. 11, 16, 17. The Lord will famish all the gods of the earth: and men shall worship him, every one from his place, even all the isles of the heathen. Zeph. ii. 11. All the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent, iii. 8, 9. Behold, *at that time* I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land, where they have been put to shame.—I will make you a name and a praise among all people of the earth. 19, 20. Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Matt. xxiv. 30. In the *day of wrath* and revelation of the righteous judgments of God, He will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, *of the Jew first, and also of the Gentile*. Concerning that day the testimony of the prophets has to be heard, by whose mouth God spake of the restitution of all things, as by that of all the prophets since the world began.

Scriptures such as these, that so unequivocally speak of the work of the Lord in the great day of his wrath, and of the glory which shall follow, furnish the same testimony to the same things which John saw when the Sixth Seal was opened. This is not merely *said*, but seen, as verse by verse is compared with them.

12. *There was a great earthquake. There was a great earthquake*, such as was not since men were upon the earth, so mighty an *earthquake* and so great. Rev. xvi. 18.—He, (Jehovah), ariseth to *shake terribly the earth*. Isa. ii. 19.—The foundations of the earth do *shake*—the earth is *moved exceedingly*. xxiv. 18, 19.—The heavens and the earth shall *shake*. Joel iii. 16.

And the sun became black as sackcloth of hair, and the moon became as blood. The moon shall be confounded, and the sun ashamed. Isa. xxiv. 23. A day of darkness and of gloominess—The sun and the moon shall be dark.—The sun shall be turned into *darkness*, and the moon into *blood*. Joel ii. 2, 10, 31.—A day of darkness and gloominess, a day of clouds and *thick darkness*. Zeph. i. 15.—The sun shall

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But to all who have eyes to see, and who *keep the sayings of this book*, a glance at the table of corresponding texts, or a perusal of the things recorded in this vision, and in those which manifestly depict the same great day, gives ocular demonstration that there are scriptural characteristics of that day, which are found *only* in the Sixth Seal, and not in any other part of the Book of Revelation.

God spake by the mouth of his Prophet Joel, *the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come*. In testifying of his coming the Lord Jesus said, *The sun shall be turned into darkness, and the moon into blood*. And in what he wrote in a book at the command of the Lord, John bears record that on the opening of the Sixth Seal by the same Lord of glory, *the sun became black as sackcloth of hair, and the moon became as blood*, before he heard and recorded the universal testimony that was given to the great day of the wrath of the Lamb. Nowhere else is a similar record borne in the Apocalypse. Thus also, Isaiah testified of the falling of all the host of heaven, as the falling fig from the fig-tree; Joel, of the tremblings and shakings of the heavens, of wonders in the *heavens* and in the earth; and the Lord of the prophets, while he tabernacled among men,

and told of his coming in glory, bare witness to the falling of stars from heaven, and the shakings of the powers that are in heaven; as, in the next words of the vision, and in them only, in his several descriptions of that great day of the Lord, John bears record, *The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*

Only in the Sixth Seal is it also written, *And the heaven departed as a scroll when it is rolled together*—in the response thus given to the words of Isaiah, *All the hosts of heaven shall be dissolved and the heaven shall be rolled together as a scroll*; and there only in the Book of Revelation is the record it at last bears anticipated—*The first heavens—were passed away.*

In the first apocalyptic annunciation of the coming of the Lord, it is written, *all kindreds of the earth shall wail because of him.* Of that day, said the Judge himself, combining some *peculiar* characteristics of the great day of his wrath, as these are recorded on the opening of the Sixth Seal, “The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” The wailing of all kindreds of the earth because of Him; or the mourning of all the tribes of the earth when the Son of man shall come—has multiplied testimonies besides these in Scripture, which all combine in giving full assurance to the faith that this is a thing which must come to pass. That thing is not excluded from the Revelation of Jesus Christ; but nowhere else besides the first plain enunciation of the fact, is it shown in any of the visions in that book, except in the universal wailing, alike of kings and slaves, and the universal terror both of the mighty and the mean, of which the Spirit expressly testifies, as John bare record of the word of God, and of the testimony of Jesus Christ, and of the things which he saw when the Sixth Seal was opened. The last woe is the greatest and the widest, embracing both the earth and the sea. Under the Sixth Seal, in the great earthquake of that day, every mountain and island are moved out of their places, as the heart of every freeman and every bondman quails. And

the cause of the terror is the same as the Lord hath declared to his servants the prophets when he revealed to them the finishing of the mystery, and the day when iniquity shall have an end. "Oh, that thou wouldest rend the heavens, that thou wouldest come down—to *make thy name known to thine adversaries, that the nations may tremble at thy presence!* When thou didst *terrible things* which we look not for, Thou camest down, the mountains flowed down *at thy presence.*"¹ "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things. *The nations—shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.*"² Yet the consumption decreed shall overflow with righteousness; and, as both are conjoined in the Sixth Seal, blessedness and glory follow after judgment. The testimony of Isaiah to the trembling of the nations, and the flowing down of the mountains, at the presence of the Lord, immediately precedes, without a word between; the glorious promise, which his people have, and which the apostle repeated, *For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.* And, according to Micah, the marvelous things that the Lord will show when *the nations shall move out of their holes like worms of the earth*, when they shall be *afraid of the Lord*—are the harbingers of greater deliverance to Israel than that from Egyptian bondage, for then, as that prophet's testimony is closed, *the Lord will perform the truth to Jacob, and the mercy to Abraham, which he swore unto our fathers from the days of old:*³ and the time thus be come when Abraham shall receive the promises.

While there are thus harmonious testimonies to the day of wrath as described in Scripture, in the Sixth Seal alone in the Apocalypse, and while all that John saw on the opening of that Seal is also attested by the *sure word of prophecy*, as it had previously revealed the *power and the coming of the Lord*, the advocates of the theory that has thus at once to enter into conflict, if it could, with so many Scriptures, have not adduced a single passage or a single text of the word of God, which, even in their estimation, is directly descriptive of the Constantinian revolution. In verification of

¹ Isa. cxviii. 4, 5.

² Micah vii. 16, 17.

³ Isaiah lixiv. 1-3.

their scheme. The sole question here is between the scriptural testimony and an unscriptural interpretation.

The only text admitted by them, as generally, if not universally, by others also, in which that event is foretold in Scripture, is the 34th verse of the 11th chapter of Daniel, *Now when they* (the people that do know their God, or true Christians,) *shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries.* There is no harmony nor analogy between these words and the things which John saw when the Sixth Seal was opened. Simply, and significantly, and truly, this text tells of that time; but not like the record, in the book of Revelation, of the great day of the wrath of the Lamb. Looking to the two descriptions, there is not the semblance of a similitude between them, nor a word of the one that fits into that of the other, as every verse and every word of the record of John has its distinct response from other scriptures. All who seek light in the testimony of the prophets on prophetic themes, of which they ever jointly speak, and who seek for truth, not from the words which man's wisdom teacheth, but which the Holy Ghost teacheth, may here, from Scripture alone, judge what it right.

In the next chapter it will be seen, by a comparison of the different visions, in which the consummating judgments and consequent glory are depicted or described in the book of Revelation, that they are identified as those of *the day of wrath, and revelation of the righteous judgment of God*, when the Lord Jesus Christ shall judge *the quick and the dead, at his appearing and his kingdom.*

TABLE IV.—OPENING OF THE SIXTH SEAL COMPARED
WITH OTHER SCRIPTURES.

[(a) Rev. vi. 12-17.—(b) xvi. 14-21.—(c) xix.—(d) Isaiah ii. 10-21.—(e) xxiv. 17-23.—(f) xxxiv.—(g) Ezek. xxxviii., xxxix.—(h) Joel ii., iii.—(i) Zephaniah.—(k) Matt., Mark, Luke.—(l) Habak., Dan., Jer., Psalms.]

A.

- (a) And I beheld when he had opened the Sixth Seal, *and, lo, there was a GREAT EARTHQUAKE.* Rev. vi. 12.
- (b) And the seventh angel poured out his vial into the air—*and there was a GREAT EARTHQUAKE* such as was not since men were upon the earth, so mighty an *earthquake*, and so great. Rev. xvi. 17, 18.

- (d) They shall go into the holes of the rocks—for fear of the Lord—when he ariseth to SHAKE TERRIBLY THE EARTH. Isa. ii. 19.
- (e) The foundations of the earth do shake. The earth is moved exceedingly. The earth shall reel to and fro like a drunkard. Isa. xxiv. 18, 20.
- (g) Surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence. Ezek. xxxviii. 20.
- (h) The heavens and the earth shall shake. Joel iii. 16.

B.

- (a) *And the sun became black as sackcloth of hair, and the moon became as blood.* Rev. vi. 12.
- (e) *The moon shall be confounded, and the sun ashamed, &c.* Isa. xxiv. 23.
- (h) *A day of darkness and of gloominess, a day of clouds and of thick darkness.*—The sun and the moon shall be dark.—*The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.*—*The sun and the moon shall be darkened.* Joel ii. 1, 2, 31; 10, 31; iii. 15.
- (i) *A day of darkness and gloominess, a day of clouds and thick darkness.*—I will bring distress upon men, that they shall walk like blind men. Zeph. i. 15, 17.
- (k) *There shall be signs in the sun, and in the moon, &c.* Luke xiii. 25.—*The sun shall be darkened, and the moon shall not give her light.* Matt. xxiv. 29; Mark xiii. 24.

C.

- (a) *And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.* Rev. vi. 13.
- (b) *And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together like a scroll; and all their host shall fall down, as the leaf falleth from off the vine, and as a falling fig from the fig-tree.* Isa. xxxiv. 4.
- (h) *The heavens shall tremble. The stars shall withdraw their shining.*—I will show wonders in the heaven, and in the earth. ii. 30.—*The heavens and the earth shall shake.* Joel ii. 10; iii. 15; ii. 30; iii. 16.
- (k) *And the stars shall fall from heaven, and the powers of the heavens shall be shaken.* Matt. xxiv. 29. *And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.* Mark xiii. 25.

D.

- (a) *And the heavens departed as a scroll when it is rolled together.* Rev. vi. 14.
- (f) *And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.* Isa. xxxiv. 4.

E.

- (a) *And every mountain and island were moved out of their places.* Rev. vi. 14.

- (b) And every island fled away, and the mountains were not found. Rev. xvi. 20.
- (d) The day of the Lord of hosts shall be upon *all the high mountains* and upon *all the hills* that are lifted up. Isa. ii. 14.
- (e) The earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage. Isa. xxiv. 19, 20.
- (g) And the mountains shall be thrown down, and the steep places shall fall. Ezek. xxxviii. 20.
- (i) A great crashing from the hills. Zeph. i. 10.
- (l) The everlasting mountains were scattered, and the perpetual hills did bow. The mountains saw thee, and they trembled. Hab. iii. 6, 10.

F.

- (a) And the *kings of the earth*, and the *great men*, and the *rich men*, and the *chief captains*, and the *mighty men*, and every *bondman*, and every *freeman*, hid themselves in the dens, and in the rocks of the mountains. Rev. vi. 15.
- (b) They are the spirits of devils, working miracles, which go forth unto the *kings of the earth*, and of the whole world, to gather them to the battle of that great day of God Almighty.—And he gathered them, &c. Rev. xvi. 14, 16.
- (c) And he cried with a loud voice, saying to all the fowls of heaven, Come and gather yourselves together unto the supper of the Great God; that ye may eat the flesh of *kings*, of *captains*, of *mighty men*, and the flesh of horses, and of them that sit on them, and the flesh of all men, *both free and bond*, both small and great. And I saw the beast, and the kings of the earth, and their armies. Rev. xix. 17–19.
- (d) The lofty looks of men shall be humbled, and the haughtiness of man shall be bowed down. For the day of the Lord of hosts shall be upon every one that is proud and lofty.—*And they shall go into the holes of the rocks, and into the caves of the earth*, for fear of the Lord when he ariseth to shake terribly the earth. Isa. ii. 12, 17, 19.
- (e) Fear, and the pit of the snare are upon thee, O inhabitant of the earth. He who fleeth from the noise of the fear, shall fall into the pit, &c. And it shall come to pass in that day, that the Lord shall punish the *kings of the earth*, upon the earth, &c. Isa. xxiv. 17, 18, 21.
- (f) Let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies, &c. Isa. xxxiv. 1, 2.
- (g) Thus saith the Lord God, Speak unto every feathered fowl and to every beast of the field.—Ye shall eat the flesh of the *mighty*, and drink the blood of the princes of the earth.—Thus shall ye be filled at my table with *mighty men*, and *all men of war*, saith the Lord God. Ezek. xxxix. 17–20.
- (h) Proclaim ye this among the Gentiles. Prepare war, wake up the *mighty men*, let all the *men of war* draw near.—Assemble yourselves, and come, all ye heathens.—Thither cause thy mighty ones

to come down.—Multitudes, multitudes in the valley of decision. Joel iii. 14.

- (i) That day is a day of wrath, a day of trouble and distress.—I will bring distress upon *men*.—My determination is to gather the *nations*, to assemble the *kingdoms*, to pour upon them mine indignation. Zeph. i. 15, 17, 8.
- (k) And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. Matt. xxiv. 30.
- (l) Thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field. Ye shall eat the flesh of the *mighty*, and drink the blood of the princes of the earth. Thus shall ye be filled—with *mighty men*, and with all the men of war, saith the Lord God. Ezek. xxxix. 17, 20. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floor, &c. It shall break in pieces all their kingdoms, &c. Dan. iii. 35, 40.

G.

- (a) And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. vi. 16.
- (b) In righteousness doth He judge and make war.—*His eyes were as a flame of fire*.—And out of his mouth goeth a sharp sword, that with it He should smite the *nations*, &c. Rev. xix. 11, 12.
- (d) Enter into the rock and hide thee in the dust, for fear of the Lord, and for the glory of his majesty, 10. In that day shall a man cast his idols of gold and silver to the moles and to the bats; to go into the depths of the rock, and into the tops of the cragged rocks, for fear of the Lord, and for the glory of his majesty, when He ariseth to shake terribly the earth. Isa. ii. 20, 21.
- (f) The indignation of the Lord (Jehovah) is upon all nations, and his fury upon all their armies.—He hath utterly destroyed them, He hath delivered them to the slaughter. Isa. xxxv. 2.
- (g) My fury shall come up in my face.—Thus will I magnify myself—and they shall know that I am the Lord. Ezek. xxxviii. 18, 23.
- (i) Even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. Zeph. iii. 8.
- (k) Men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory. Luke xxi. 26, 27.
- (l) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow.—*His throne was like the fiery flame*, and his wheels as burning fire. A fiery stream issued and came forth before HIM, &c. I saw in the night visions, and behold, one like the Son of man came in the clouds of heaven, &c. Dan. vii. 9, 10, 13.

H.

- (a) For the GREAT DAY OF HIS WRATH IS COME. Rev. vi. 17.
- (b) The battle of THAT GREAT DAY OF God Almighty.—And great

E

- Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his *wrath*. Rev. xvi. 14, 19.
- (c) He treadeth the wine-press of the fierceness and *WRATH* OF ALMIGHTY GOD. And He hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. Rev. xix. 15, 16.
- (d) The DAY OF THE LORD (Jehovah) OF HOSTS. *The Lord* (Jehovah) *alone* shall be exalted in that day. Isa. ii. 12, 17.
- (e) And it shall come to pass in that day, that the LORD (Jehovah) *shall punish* the host of the high ones that are on high, and the kings of the earth upon the earth. Isa. xxiv. 21.
- (f) The sword of the Lord (Jehovah) is filled with blood. *It is the day of the Lord's vengeance*, &c. Isa. xxxiv. 6, 8.
- (g) In my jealousy, and in the fire of my *WRATH*, have I spoken—I will be known in the eyes of many nations.—Behold, it is *come*, and it is done, saith the Lord God, *THIS IS THE DAY WHEREOF I HAVE SPOKEN*. Ezek. xxxviii. 19, 23; xxxix. 8.
- (h) The *great and terrible day of the LORD*.—He is strong that executeth his word: *for the day of the LORD is great and very terrible*. Joel ii. 31, 11.
- (i) The GREAT DAY OF THE LORD.—That day is a DAY OF WRATH.—The day of the LORD's WRATH. The day that I rise up to the prey. Zeph. i., iii. 8.
- (k) And then shall they see the *Son of man* coming in the clouds of heaven with *great power* and glory. Mark xiii. 26.
- (l) The *judgment was set*, and the books were opened. Dan. vii. Alas! for *that day is great*, so that none is like it. Jer. xxx. 7.

I.

- (a) And who shall be able to stand? Rev. vi. 17.
- (g) All the heathen shall see my *judgment* that I have executed, and my hand that I have laid upon them. Ezek. xxxix. 21.
- (h) And who can abide it? Joel ii. 11.
- (i) THE GREAT DAY OF THE LORD is near—even the voice of the day of the Lord; the mighty man shall cry there bitterly. Zeph. i. 14.
- (l) Thou, *even thou, art* to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared and was still. When God arose to judgment, to save all the meek of the earth. Ps. lxxvi. 7, 8, 9.

CHAPTER V.

THE SOUNDING OF THE SEVENTH ANGEL, COMPARED WITH 2 TIM. IV. 1, 8, AND OTHER SCRIPTURES.

IN the first of the preceding chapters the harmony that subsists throughout the Scriptures touching the certainty of that event, which is momentous above all others, and above all measure—and which, paramount as it is, is primarily recorded in the book of Revelation—has not been set forth by any imaginative assumption, or any words without knowledge, such as man's wisdom teacheth, which would only darken counsel on so sacred a subject; but exclusively in *words*, and therefore with a *wisdom, which the Holy Ghost teacheth*, as holy men of old spake by inspiration of the Spirit. That theme is the coming of the Lord, the seeing of him by every eye, and by them that pierced him; and the wailing of all kindreds of the earth because of him.

In the second, it is shown that, *as he that hath an ear is called to hear what the Spirit saith unto the churches*, so he that hath an ear to hear may learn from the true and faithful sayings of the revelation of Jesus Christ, that these promises were separately seen to be realized in different subsequent visions, and are collectively combined in them all, though not in any one of them; and, moreover, that a comparison of these visions also demonstrates their identity. These things, however different in their nature, Scripture has assimilated as to the *time* when they *must come to pass*, the day of wrath and revelation of the righteous judgment of God.

That the consumption decreed shall overflow with righteousness, when the Lord shall do his *short work* upon the earth; and that the *judgment written* in so many scriptures—which the world shall feel and all flesh experience—shall be followed by the restitution of all things, spoken of by all the prophets since the world began, and by all the apostles

of the Lord Jesus Christ, the Divine testimony expressly and uniformly shows

In looking farther, by the light of the word alone, to the *day of the revelation of the righteous judgment of God*, when at the coming of the Lord all kindreds of the earth shall wail because of him ; and indignation and wrath, tribulation and anguish, shall be rendered unto every soul of man that doeth evil ; and every promise to *him that overcometh* shall be fulfilled, and glory, and honor, peace and immortality shall be rendered to every one that worketh good—it may be seen that in the book of Revelation record is borne concerning both these things under the same trumpet, and also the same seal, and in other *sayings of this book*, that tell of the same glory as consequent on the same judgment, whether of the quick or of the dead.

It is written—*In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished, as He hath declared to his servants the prophets.* Rev. x. 7.

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thundrings, and an earthquake, and great hail. Rev. xi. 15, 19.

The blessing promised to him that readeth, and to them that hear the words of this prophecy, and keep those things which are written therein, can not be experienced except it be believed that the sounding of the seventh angel expressly identifies the coming of the wrath of God, with the *time* of the judgment of the dead, of the giving of reward to the

saints, and of the destroying of the destroyers of the earth. The Sixth Seal includes, in like manner, the great day of the wrath of the Lamb, or the time when his wrath is come, and the destroyers of the earth are destroyed—and the sight of an innumerable company of the redeemed in glory, as in glorious apparel they stand before the throne, in the day of the manifestation of the sons of God, in numbers past human reckoning, when their *reward* is seen as given them. The reaping of the harvest of the earth; the treading of the wine-press (recorded both in the 14th and 19th chapters); the pouring out of the seventh vial into the air, on the gathering of the kings of the earth and of the whole world to the battle of that great day of God Almighty, and the consequent destruction of Babylon the Great, are accompanied or associated, in every instance, with announcements of the coming of the Lord and of the blessedness of his saints, as well as descriptive of the destruction of his enemies.

There are things which no believer questions; for confessedly that man would not be a believer in the plainest scriptures who did not hold them as articles of faith.

No testimony can be more explicit than that with which Paul, when *ready to be offered*, introduces his concluding charge to Timothy, and thereafter expresses the full assurance of his own faith. The whole passage teems with instruction, which can never be unsuitable, and can not here be either out of season or out of place:—This know also, that in *the last days perilous times shall come*. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, &c.— but thou hast fully known my doctrine what persecutions I endured; but out of them all the Lord delivered me. *Yea, and all that will live godly in Christ Jesus shall suffer persecution*. But evil men and seducers shall wax worse and worse, *deceiving and being deceived*. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known *the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus*. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee, therefore, before God, and THE LORD JESUS CHRIST, WHO

SHALL JUDGE THE QUICK AND THE DEAD AT HIS APPEARING AND HIS KINGDOM, *preach the word*, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall *turn away their ears from the truth, and shall be turned unto fables*. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought the (τόν) good fight, I have finished the (τόν) course, I have kept the faith. Henceforth *there is laid up for me a crown of righteousness*, which the Lord, the righteous Judge, shall *give me at THAT DAY*; and not to me only, but unto ALL THEM ALSO THAT LOVE HIS APPEARING.¹

The consequence of turning away the ears from the truth is to be turned unto fables. It is a truth and not a fable that *the Lord Jesus Christ shall judge the quick (the living) and the dead at his appearing and his kingdom*. That he will appear, and that every eye shall see him;—that he will judge the quick, and that all kindreds of the earth shall wail because of him, or that all the tribes of the earth shall mourn, when the Son of man shall be seen in his glory; that he will judge the *dead*, that they shall come forth from their graves at the voice of the Son of man, whether to the resurrection of life or the resurrection of damnation, and that they all shall stand before the judgment-seat of Christ;—that he will give a crown of righteousness to all them that love his appearing, as they live by faith; and that these things shall be done at his appearing and his kingdom, which shall then be established, as on *that day* he shall give a crown of righteousness to them that love his appearing—are scriptural truths not to be controverted, if faith in Christ be not abjured. That these things are all recorded anew as things to be done when the seventh angel soundeth, and that they are testified of expressly, in ampler detail, in the corresponding visions of the Revelation of Jesus Christ, are truths that need not be told, when they may be read as they are *written*.²

The judgment of *the quick and of the dead* is determined, as declared, to be at *His appearing and his kingdom*.

¹ 2 Tim. iii. 1, 2, 10-17; iv. 1-8.

² See Table V., p. 115.

The time is not changed though these things be separately shown, whether in whole or in part, in different visions. The seventh trumpet embraces them all. Under it, when the seventh angel sounds, the kingdoms of this world, as great voices from heaven testify, become the kingdom of God and of his Christ; and thanks are given him, by those who before poured forth from golden vials the prayers of saints, that he hath taken to himself his great power and reigned. The coming of his wrath is identified with *the time* of the judging of the dead, the rewarding of the saints, and the destruction by the Lord of the destroyers of the earth.

The seventh trumpet, or things which shall be seen when it is sounded, identifies itself with the Sixth Seal, or with the great day of the wrath of the Lamb, in which the destruction of the destroyers of the earth shall be so complete, that the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, shall cry to the mountains and to the rocks to fall on them and hide them from his wrath; and the only question raised among them all—for every tongue shall testify that the great day of his wrath is come—shall be, who shall be able to stand?—A closer harmony there scarce can be than between the different testimonies of the same fact, as that given from heaven is responded to by all on earth, *Thy wrath is come—the great day of his wrath is come.* The same trumpet also proclaims the giving of reward to the saints, and the same Seal shows it as given. Under the seventh trumpet were lightnings, and voices, and thunderings, and an *earthquake*.—And on the opening of the Sixth Seal, there was a *great earthquake*. In the one *thanks* are given to the Lord, that he hath taken to himself his great power and reigned; in the other, as saints are seen in glory, with the Lamb in the midst of the *throne*, all the angels ascribe *thanksgiving*, and honor, and *power, and might* to God for ever and ever.

The hour of God's judgment come; the harvest of the earth ripe; the gathering of the clusters of the vine of the earth, and casting them into the great wine-press of the wrath of God, show, like the seventh trumpet, that the time of his wrath is come, and that of the destruction of the destroyers of the earth; while the word to his people, intermingled with such announcements or representations of

judgment that shall consume the adversary—the blessedness of the *dead* that die in the Lord, as they rest from their labors and their works do follow them—show that the time is also come in which the Lord will give reward to his saints.

On the outpouring of the seventh vial, when the kings of the earth and of the whole world are gathered together to the battle of *that great day of God Almighty*, Babylon the Great receives the cup of the fierceness of the wrath of God, in one day her plagues come, in one hour her judgment ; and, as there were lightnings, and voices, and thunderings, and an earthquake and great hail—so also is it written again—And there were voices, and thunderings, and lightnings—and there was a great earthquake—and there fell upon men a great hail out of heaven. *The wrath of God*, and the *great day of his wrath* as come, and the time of the destruction of the destroyers of the earth, will not then, any more than on the opening of the Sixth Seal, need to be told ; while as thereafter seen in that Seal, and told in the seventh trumpet, reward is given to the saints ; and when Babylon is fallen, the marriage of the Lamb is come. *The little season* is then over that, from the time of the Fifth Seal, had to pass till their blood should be avenged ; not only apostles, and prophets, and saints, but all that fear the Lord, both *small and great*, as in the seventh trumpet and the last—burst forth in the Alleluias for which heaven and earth so long did wait.

The next column (*b*) of the Table contains, in part, the testimony, how the King of kings and Lord of lords, whose name is the Word of God, doth *judge* and make war ; how he treads the wine-press of the fierceness and wrath of Almighty God ; how the Lamb is seen in the great day of his wrath ; how he smites the nations, when he takes unto himself his great power ; and how he rules the nations when his *kingdom* comes.

The following column (*c*) is the description of the *first resurrection*, which includes both the *judgment* as given to the saints, and their reign with Christ—the time of the dead that they should be judged, and the time, too, when reward is given to the saints.

The next vision is that of the *judgment of the dead*, seen by itself—or the time that the *dead* should be judged.

The last from the Book of Revelation, is the *new heavens*

and the new earth, for which believers look, according to the *promise*, recorded by Isaiah, and seen by John—the new Jerusalem, the bride the Lamb's wife, in all its glory, and in all her blessedness, as the *reward*, and the kingdom, are *given to the saints*.

As seen in the *sayings of this book*, quoted in the first section (A) of the Table—there is uniformly a previous announcement of the coming judgment, whether that judgment be defined as the third woe, or the fall of Babylon and the harvest of the earth, or the pouring out of the last vial. “The second woe is past; behold the third woe *cometh quickly*.” A *little season*, during which the souls under the altar were to continue to rest till their brethren should be killed, precedes the opening of the Sixth Seal. With the preaching of the gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, there is the proclamation with a loud voice by the same angel, the *hour of his judgment is come*; followed by the tidings of the fall of Babylon, and the sight of the Son of Man with a sickle in his hand, when the harvest of the earth is ripe, &c. The pouring out of the last vial is heralded by the warning and call to watchfulness, *Behold, I come quickly; blessed is he that watcheth*. And in the last vision and chapter of the Book of Revelation, one of the angels which had the seven vials full of the seven last plagues, repeated the warning, without omitting a blessing, *Behold, I come quickly; blessed is he that keepeth the sayings of this book*. Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

As seen in the second section (B) of the Table—*Thy wrath is come—The great day of his wrath is come—The same shall drink of the wine of the wrath of God—He cast the vine of the earth into the great wine-press of the wrath of God*, and the wine-press was trodden, &c.—*Babylon came in remembrance before God, to give unto her the cup of the fierceness of his wrath—He treadeth the wine-press of the fierceness and wrath of Almighty God—Whosoever was not found written in the book of life was cast into the lake of fire*—are all testimonies to that *day of wrath*, so that none is like it.

As seen in the third section (C)—the testimony to the *TIME* is confirmed and repeated in that of the great day of

the wrath of the Lamb, not coming, but come; the *hour* of his judgment; the *time* come for the Lord to reap the ripe harvest of the earth; that *great day* of God Almighty, the voice from the throne. *It is done*; Babylon's plagues coming in *one day*, in *one hour* her judgment; heaven opened, and the King of kings and Lord of lords judging and making war in righteousness; the marriage of the Lamb *come*, and his wife made *ready*; It is done, I am Alpha and Omega, the beginning and the end. These all speak of THAT DAY for which the apostle looked, and in which the Lord Jesus Christ, at his appearing and his kingdom, will judge the quick and the dead, and sinners shall receive their doom, and saints their crowns.

As seen in the fourth section (D) the time of the DEAD, that they should be judged, has its renewed testimonies in the all-comprehensive term, the *hour of His judgment*, as proclaimed to all the earth, and the consequent perdition of all the worshippers of the beast; in the *judgment* that is given to the once persecuted saints, as they sit upon thrones (as to which the only scriptural question is, Do ye not know that the saints shall judge the world?) in the vision of THE DEAD small and great standing before God, the dead judged out of the books that then are opened; death and the grave giving up the dead that are in them, and every man judged according to their works; and in the same righteous verdict, as finally twice recorded in the two last chapters of the Book of Revelation, even after the new heavens and the new earth were seen—It is done—He that overcometh shall inherit all things. But the fearful, and unbelieving, &c., shall have their part in the lake which burneth with fire and brimstone, which is the second death. Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.

In the fifth section (E) the *sayings of this book*, from these different visions, show that as on the sounding of the seventh trumpet the time is come in which the Lord will give reward to his servants the prophets, and to his saints, and to them that fear his name, small and great, so the time is come, under the Sixth Seal, when the redeemed out of all nations, in a numberless multitude, have their reward, as they stand before the throne, and before the Lamb, arrayed in robes made white in his blood, with palms in their hands, and cry with a loud voice, Salvation to our God and to the

Lamb, when he that sits upon the throne shall dwell among them, and the Lamb shall feed them, &c. The time is come when reward will be given to his prophets, and to his saints, when *from henceforth*, as saith the Spirit, they shall rest from their labors, and their works do follow them; when the holy apostles and prophets shall rejoice over fallen Babylon, and all his servants, small and great, shall praise him, amidst heavenly Alleluias, because the marriage and the marriage supper of the Lamb is come; when they sit on thrones, and have judgment given them, and live and reign with Christ; when the Lamb's wife is seen as the New Jerusalem descending out of heaven from God, and when they shall reign for ever and ever.

That, as seen in the sixth section (F) of the Table, the time is come, as under the seventh trumpet, when the Lord will destroy them that destroy or corrupt the earth, the kings of the earth, the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, as *it is written*, give fearful and universal attestation, as they cry with one voice, that the great day of his wrath is come; and mountains and rocks are invoked to fall on them and hide them from the wrath of the Lamb. Who shall be able to stand? is the only question for that day, in which none can be hid from the face of him that sitteth on the throne. The vine of the earth gathered into the great wine-press of the wrath of God, and trodden till the blood come up to the horses' bridles by the space of two hundred miles; the battle of the great day of God Almighty, to which the kings of the earth and of the whole world are gathered; the fall of the cities of the nations; the avenging of the blood of his servants at the hand of Babylon the Great; the King of kings, and the Lord of lords, smiting the nations with the sword that cometh out of his mouth; the renewed testimony that he treadeth the wine-press of the fierceness and wrath of Almighty God; all the fowls of heaven filled with the flesh of kings, and captains, and mighty men, and of all, both free and bond, both small and great; the casting of the beast and of the false prophet *alive* into the lake of fire, and the slaughter of the rest with the sword that cometh out of the mouth of the King of kings—are all testimonies, as terrible as true, to the destruction of the destroyers of the earth, and to the judgment of the quick, or of the living, when it shall fall

upon the wicked of the earth ; while the casting of the fearful, and unbelieving, and the abominable, and murderers, and sorcerers, and idolators, and all liars, into the lake of fire, shows that, in the day of judgment and perdition of ungodly men, no destroyer of the earth shall be left to destroy or corrupt it *any more*.

The temple of God was opened in heaven, and there was seen in the temple the ark of his testament. When the seventh angel shall begin to sound, the *mystery of God* shall be finished. The angel that flies in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tribe, and tongue, says with a loud voice, Fear God, and give glory to him ; and he assigns a reason, suited to that time, when such a message accompanies his mission, For the hour of his judgment is come ; and worship him that made the heaven and the earth, and the sea, and the fountains of waters. An angel coming out of the temple *which is in heaven*, and having a sharp sickle, followed by another that came out of the altar, and had power over fire, and cried, Thrust in the sharp sickle, and gather the clusters of the vine of the earth, indicates, if any figure can, consummating, if not also manifest judgments, or the finishing of the mystery. But as the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, a corresponding testimony, in connection with the outpouring of the last plagues upon the earth, may be heard in the cry of those who had gotten the victory, and who sung the song of Moses and of the Lamb, saying, " Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ? *for* thou only art holy ; *for* all nations shall come and worship before thee ; *FOR* THY JUDGMENTS ARE MADE MANIFEST. And after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple, having the seven plagues—and the temple was filled with smoke from the presence of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."—The mystery of God shall be finished : his judgments made manifest. *Heaven* was seen *opened* as a white horse was seen, and he that sat on him judged and made war in righteousness, It

was one of the seven angels that had the seven vials full of the seven last plagues, who said unto John, toward the close of the Revelation, These sayings are true and faithful : *and the Lord God of the holy prophets* sent his angel to show UNTO HIS SERVANTS the things which must shortly be done. Behold I come quickly : blessed is he that keepeth the sayings of this book.—I am thy fellow-servant, and of thy brethren the *prophets* ; and of them that keep the sayings of this book : worship God. And he saith unto me, Seal not the SAYINGS OF THE PROPHECY OF THIS BOOK : for the time is at hand. The time cometh, as the seventh angel sounds, when the temple of God is opened in heaven, and there is seen in his temple the ark of the testament.

In the next section (H) *an earthquake*, as the record of the seventh trumpet closes, has not less than its counterpart in the *great earthquake* of the Sixth Seal ; and the *lightnings*, and *voices*, and *thunderings*, and an *earthquake*, and *great hail*, are all responded to in the echoing testimony of the last vial—there were VOICES, and THUNDERINGS, and LIGHTNINGS, and there was a great earthquake—and there fell upon men a GREAT HAIL out of heaven.

The sequel will show, by many illustrations, how in scriptural records of the judgments of the great day of the Lord, that judgment is sometimes followed and sometimes preceded by triumphal hymns of praise, and glorious representations of the kingdom of the Lord as come. Thus—preserving the same order as in the seventh trumpet, when that old serpent, called the devil and Satan, which deceiveth the whole world, was cast into the earth, and his angels were cast out with him—it is added, in terms that closely assimilate with those first heard on the sounding of the seventh angel, “ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down,” &c., and in the second verse following, it is added by the same loud voice in heaven, as if intimating the third woe as come, *Woe to the inhabitants of the earth and of the sea !* for the devil is come down among you, having great wrath, because he knoweth that he hath but a short time.

So short shall be the time at last, that the kings of the earth and of the whole world are gathered together to the battle of that great day of God Almighty, before the seventh

angel pours his vial into the air, and then the great voice from the throne says, It is done. So short shall be the time at last, when the consumption decreed shall overflow with righteousness, that the apostle Paul, appealing to the prophet Isaiah, testifies, *He will finish* the work (margin, the account), and cut it short in righteousness; because a *short work* will the Lord make upon the earth. Rom. ix. 28. So short shall the time at last be, that as the Sixth Seal was opened, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, the stars of heaven fell, like figs from a fig-tree when shaken of a mighty wind, the heaven departed as a scroll when it is rolled together, and the terror-stricken kings of the earth, and the chief captains, and the mighty men, and all men besides—not combating any longer with the Lamb—invoked the mountains and rocks to fall upon them and hide them from his wrath. So short is the time, that when the voice of the seventh angel shall *begin* to sound, the mystery of God shall be *finished*; and when that angel has sounded, *great* voices in heaven proclaim that the kingdoms of *this world* are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.

In the next section (I) as line upon line repeats the testimony that the kingdom shall then be the Lord's, it is written, in *each* of these visions successively, The kingdoms of *this world* are become the kingdoms of our God and of his Christ.—Thou hast taken unto thee thy great power and hast *reigned*.—Blessing, and *glory*, and wisdom, and *thanksgiving*, and *honor*, and *power*, and *might*, are ascribed by all the angels unto God for ever and ever; and the Lamb has his seat, amidst his redeemed, in the midst of the *throne*. They that dwell upon *the earth*—every nation, and kindred, and tongue, and people, are called to give glory to God, to fear and to worship him, when it is told them that the hour of his judgment is come.—Alleluia on Alleluia arises, from a great voice of much people in heaven, with the responses of the voice of a great multitude, or the praise of their God by all his servants, and all that fear him, small and great, as salvation and glory, and honor and power, are ascribed unto the Lord, when the blood of his servants is avenged, the Lord God Omnipotent reigneth, and the marriage of the Lamb is come.—Then will be seen who is the blessed and the only Potentate—THE KING OF KINGS AND THE LORD OF

LORDS—when that name is read on his vesture and on his thigh—and whose shall be *the kingdom*, when He shall rule the nations with a rod of iron.—*They lived and reigned with Christ*—I saw a great white throne, and him that sat on it.—*The nations of them that are saved walk in the light of the New Jerusalem*—The *glory and honor* of the nations shall be brought into it. The throne of God and of the Lamb shall be in it.—On *that day* in which the Lord Jesus Christ shall judge the quick and the dead, *his kingdom* is as sure as his coming; and on *that day* the righteous Judge will give a *crown* of righteousness, not to prophets and apostles only, but unto all them that love his appearing.

The next section (K) consists of another link that passes only between the seventh trumpet and the seventh vial; as, pouring forth no longer the prayers of saints, the four and twenty elders fall upon their faces and raise their song of praise, because the Lord God hath taken to himself his great power and reigned; and all his servants are called to praise him.

The time cometh, said Christ to his disciples, when ye shall ask nothing in my name. When the last vials of the wrath of God shall be poured out upon a world lying in the wicked one, and the last of the last plagues shall have ceased, at the coming of the kingdom of glory and of God, the golden vials full of the prayers of saints shall have done their office, and be needed no more; holier incense shall ascend before the throne; not the elders only who poured them forth, but all the angels in heaven and all the saints in glory too, and all the servants of the Lord, shall *praise* him. These prayers shall be changed into Alleluias; and the wave-offering shall at once be that of earth and heaven, when the Lord God Omnipotent reigneth, and the prayer which Christ taught his disciples shall cease, when it is thus answered—Hallowed be thy name; thy will be done on *earth*, as it is in heaven.

The texts in the last section (L) reveal the *common cause* of universal praise as of unspeakable joy.

When the seventh angel sounds, the prostrate elders give thanks unto God, BECAUSE He hath taken to himself his great power, and reigned, as written in the Sixth Seal, ascribing unto God glory, and thanksgiving, and honor, and power, and might for ever and ever. The reason why all nations are called to give glory to God is BECAUSE (for) the

hour of his judgment is come. It is asked by those who had gotten the victory, and who sing the song of Moses and of the Lamb, Who shall not glorify thy name? for all nations shall come and worship before thee; for thy judgments are made manifest.—When Babylon is judged and fallen, the voice of much people in heaven is heard, saying, Alleluia, salvation, and glory, and honor, and power unto the Lord our God; for He hath judged the great whore, and hath avenged the blood of his servants at her hand. And John heard also the voice of a great multitude—saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honor unto him, for the marriage of the Lamb is come, &c. There is harmony in these heavenly voices; as then there is *one song for all nations*. The glory of God lightens the holy city.—And the kings of the earth do bring their glory and honor into it.

That the same harmony subsists throughout all the scriptural testimony concerning the judgment whether of the quick or of the dead, and the glory that shall follow—or that the same Spirit of truth, wherever there are words which the Holy Ghost teacheth, to be compared together, speaks of these things, as the Lord God of the holy prophets showed and signified them by his angel unto John—the testimony itself when looked at with the eye of faith, gives, as will be seen, by parallelisms as clear and far more copious, complete and ocular demonstration.¹

“In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, AS HE HATH DECLARED UNTO HIS SERVANTS THE PROPHETS.” One of the angels who had the seven vials full of the seven *last* plagues, who showed unto John the bride, the Lamb’s wife—the great city, the holy Jerusalem, descending out of heaven from God—said unto the apostle, “*The Lord God of the holy prophets* sent his angel to show unto John the things that must shortly be done.”

Reserving the more full scriptural comparison of the things that must be done in the days of the seventh angel—the coming of the wrath and of the kingdom of God, the time for giving reward to the saints, and the destruction of the destroyers of the earth—for the testimony in its fullness which is borne to each of these things, and to the manner, as set forth in many scriptures, in which the judgment will be

¹ See Table V., p. 115.

executed on the nations of the earth—some evidence may here be adduced from the sacred oracles, that God hath declared unto his servants the prophets the finishing of the mystery.

The heavens must receive Christ *until* the times of the restitution of all things, which God hath spoken by the mouth of all his prophets since the world began. Of that restitution, and of the times of it, all the prophets have spoken. Nor were they silent concerning the consumption, or consummating judgments, by which that restitution shall be ushered in.

Hitherto is the end of the matter, said Daniel, in the last word he uttered after the truth was made known to him and recorded, of the fourth beast or kingdom, and of the ten horns, and of that horn that had eyes and a mouth speaking great things; and after he had beheld till the thrones were cast down, and he saw the Son of man come in the clouds of heaven, and a kingdom and dominion and glory given him, that all people and nations and languages should serve him:—"And the kingdom shall be given to the saints of the Most High, and all dominions shall serve and obey him. *Hitherto is the end of the matter.*" *The mystery of God shall be finished*—as he hath thus declared unto the prophet.—In his first vision he saw *till* the stone, interpreted as the *kingdom of God*, smote the image, and brake in pieces and subdued all these kingdoms, and became a great mountain and filled the whole earth. The last words of his book, as the things noted in the Scripture of truth were all written, are—"Go thy way *till the end*: for thou shalt stand in thy lot in *the end of THE DAYS.*" The mystery of God shall be finished in the days of the sounding of the seventh trumpet; and when it is sounded the time is come that the Lord shall give reward to his servants the prophets, as to all his saints.

The Lord hath declared unto his servants the prophets—It shall come to pass in *the last days* that the mountain of the Lord's house shall be established upon the top of the mountains—and *all nations* shall flow unto it—and He shall judge among the nations. The haughtiness of *men* shall be humbled, and the Lord alone shall be exalted in *that day*.—In *that day* a man shall cast his idols to the moles and to the bats;—to go into the clefts of the rocks—for fear of the Lord, and for the glory of his majesty, *when* He

ariseth to shake terribly the earth.¹ Say to them that are of a fearful heart, Be strong, fear not : behold your God shall come with vengeance, even God with a recompense ; he will come and save you. *Then* the eyes of the blind shall be opened, and the ears of the deaf will be unstopped.² Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind : it shall fall grievously upon the head of the wicked. The anger of the Lord will not return *until* He have executed, and *till* he hath performed the thoughts of his heart ; in the *latter days* ye shall CONSIDER IT PERFECTLY.³

Behold, *it is come, and it is done*, saith the Lord God ; *this is the day whereof I have spoken*. And I will set my glory among the heathen, and all the heathen SHALL SEE MY JUDGMENT that I have executed, and my hand that I have laid upon them. So the house of Israel SHALL KNOW that I am the Lord their God from that day and forward.⁴ Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them *with a rod of iron* ; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings, &c. Kiss the Son, lest He be angry, and ye perish from the way, *when his wrath* is kindled but a little.⁵ In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared unto his servants the prophets. All nations shall come and worship before thee ; *for thy judgments are made manifest*.

¹ Isa. ii. 2, 4, 11, 20, 21, &c.

² Jer. xxxiii. 19, 20.

⁴ Ezek. xxxix. 8, 21, 22.

³ Isa. xxxv. 4, 5.

⁵ Ps. ii. 8-12

TABLE V.—THE SEVENTH TRUMPET COMPARED WITH THE SIXTH SEAL, THE HARVEST, THE SEVENTH VIAL, &c.

- (a) *The Seventh Trumpet.*—(b) *The Sixth Seal.*—(c) *The Harvest, etc.*—
(d) *The Seventh Vial.*—(e) *The Treading of the Wine-press, etc.*—(f) *The First Resurrection.*—(g) *The Judgment of the Dead.*—(h) *Rev. xxi. xxii.—2 Tim. iv. 1, 8.]*

A.

- (a) The second woe is past; behold the third woe COMETH QUICKLY.
Rev. xi. 14.
- (b) And when he had opened the fifth Seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony (*μαρτυριαν*) which they held; and they cried with a loud voice, saying, How long, O Lord—dost Thou not *judge* and AVENGE OUR BLOOD on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them that they should rest yet for a *little season*, &c. Rev. vi. 9–11.
- (c) And I saw another angel—having the everlasting gospel to preach—to every nation, &c.—saying, Fear God, and give glory to him; for the hour of his judgment is come.—And there followed another angel, saying, Babylon is fallen, is fallen, &c. Rev. xiv. 6–8.
- (d) Behold I COME AS A THIEF.—And He gathered them together into a place called in the Hebrew tongue, Armageddon. And the seventh angel poured out his vial in the air. Rev. xvi. 15–17.
- (h) And he (one of the angels which had the seven vials full of the seven last plagues) said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must *shortly* be done. *Behold, I COME QUICKLY.* Rev. xxii. 6, 7.

B.

- (a) *The nations were angry, and THY WRATH IS COME.* Rev. xi. 18.
- (b) The great day of HIS WRATH IS COME. Rev. vii. 17.
- (c) And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image—the same shall drink of the wine of the WRATH OF GOD.—And the angel thrust in his sickle into *the earth*, and gathered the *vine of the earth*, and cast it into the *great wine-press of THE WRATH OF GOD.* Rev. xiv. 9, 10, 19.
- (d) —They are the spirits of devils—which go forth unto the kings of the earth and of the whole world, 14. And he gathered them.—And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of HIS WRATH, 19. The ten horns—*shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.* Rev. xvii. 16.
- (e) —He treadeth the wine-press of the fierceness and WRATH OF ALMIGHTY GOD. Rev. xix. 15.
- (g) Whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15.

- (i) —The Lord Jesus Christ, who shall judge the quick and the dead at his *appearing*. 2 Tim. iv. 1.

C.

- (a) And THE TIME of the dead that they should be judged, and that thou shouldest give reward—to the saints, &c.—and shouldest destroy them which destroy (marg. or corrupt) the earth. Rev. xi. 18.
- (b) THE GREAT DAY of his wrath is come. Rev. vi. 17.
- (c) THE HOUR of his judgment is come.—THE TIME IS COME for thee to reap; for THE HARVEST OF THE EARTH IS RIPE.—Gather the clusters of the vine of the earth, for her grapes are FULLY RIPE. Rev. xiv. 15, 18.
- (d) —The battle of that GREAT DAY of God Almighty.—And there came a great voice from the throne, saying, IT IS DONE.—Her plagues shall come in ONE DAY.—IN ONE HOUR is thy judgment come. Rev. xvi. 17; xviii. 8, 10.
- (e) And I saw heaven opened, and behold a white horse; and He that sat upon him.—In righteousness he doth judge and make war.—King of kings, and Lord of lords. Rev. xix. 11, 16.
- (h) And he said unto me, IT IS DONE. I am Alpha and Omega—the beginning and the end. Rev. xxi. 6.
- (i) —A crown of righteousness which the Lord, the righteous JUDGE, shall give me at THAT DAY. 2 Tim. iv. 8.

D.

- (a) And the time of THE DEAD that they should be judged. Rev. xi. 18.
- (c) THE hour of his JUDGMENT IS COME. If any man worship the beast and his image—he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. Rev. xiv. 9, 10.
- (f) I saw thrones, and they sat upon them, and judgment was given them. Rev. xx. 4.
- (g) —And I saw a great white throne, and him that sat on it.—And I saw THE DEAD, small and great, stand before God.—And THE DEAD WERE JUDGED.—And death and hades (the grave) gave up the dead which were in them, and they were judged, every man according to their works. Rev. xx. 11–13.
- (h) He that is unjust, let him be unjust still, and he that is filthy let him be filthy still; and he that is righteous, let him be righteous still. Rev. xxii. 11.
- (i) —The Lord Jesus Christ, who shall JUDGE the quick and THE DEAD. 2 Tim. iv. 1.

E.

- (a) And that thou shouldest GIVE REWARD unto thy servants, the prophets, and to the saints, and them that *fear thy name*, SMALL AND GREAT. Rev. xi. 18.
- (b) Lo, a great multitude which no man could number, of all nations, &c. stood before the throne, and before the Lamb—clothed with white robes and palms in their hands, &c.—The Lamb—shall feed them, &c. Rev. vii. 9–17.
- (c) Write, Blessed are the dead which die in the Lord from

henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Rev. xiv. 13.

- (d) Rejoice over her, ye holy apostles and prophets, for God hath avenged you on her.—A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both SMALL AND GREAT.—The marriage of the Lamb is come, and his wife hath made herself ready.—And to her *was granted*, &c. Rev. xviii. 20; xix. 5–8.

- (f) I saw *thrones*, and they sat on them.—And the souls of them that were beheaded for the WITNESS (*μαρτυριαν*) of Jesus, and for the *word of God*—and they *lived and REIGNED* with Christ, &c.—Blessed and *holy* is he that hath part in the first resurrection, &c. Rev. xx. 4, 6. (A.B.)

- (g) And another book was opened which is the BOOK OF LIFE. Rev. xv. 12.

- (h) And he that is HOLY, let him be holy still. And behold I come quickly: and my REWARD is with me, to GIVE every man according as his work shall be.—I will show thee the bride, the Lamb's wife.—And he showed me that great city. Rev. xxii. 11, 12; xxi. 2, 9.

- (i) A CROWN of righteousness which the Lord, the righteous JUDGE shall GIVE ME at that day; and not to me only, but UNTO ALL THEM ALSO THAT LOVE HIS APPEARING. 2 Tim. iv. 8.

F.

- (a) And shouldest DESTROY them which *destroy* (marg. *corrupt*) THE EARTH. Rev. xi. 18.

- (b) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, &c., said to the mountains, fall on us. For the great day of HIS WEALTH is come; and *who shall be able to stand?* Rev. vi. 15–17.

- (c) —He gathered the vine of the *earth*, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of 1600 furlongs. Rev. xiv. 19, 20.

- (d) And he gathered them—the kings of the *earth*, and of the whole world—to the battle of that great day of God Almighty.—And the cities of the nations fell.—He hath *judged* the great whore which did CORRUPT THE EARTH.—And hath *avenged the blood* of his servants at her hand. Rev. xvi.; xix. 2. (A.B.)

- (e) And out of his mouth goeth a sharp sword, that with it He should smite the NATIONS.—These both (the beast and the false prophet) were cast alive into a lake of fire. And the remnant (the rest) were slain—and *all the fowls were filled with their flesh*. Rev. xix. 15, 20, 21.

- (h) But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. xxi. 8.

- (g) Whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15.

G.

- (a) In the days of the voice of the seventh angel, when he shall begin to sound, the MYSTERY OF GOD SHALL BE FINISHED, as he hath declared unto his servants the prophets. x. 7. And the temple of God was opened in heaven, and there was seen in the temple the ark of his testament. Rev. xi. 19.
- (c) And upon the cloud sat like unto the Son of Man.—And another angel came out of the temple which is in heaven, also having a sharp sickle. Rev. xiv. 14, 17.
- (d) (And after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened.—And no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. xv. 5, 8.) And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE. Rev. xvi. 17.
- (e) —The testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse, and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war. Rev. xix. 10, 11.
- (h) And he (one of the seven angels which had the seven vials full of the seven last plagues) said, The Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.—Seal not the sayings of the prophecy of this book; for the time is at hand. Rev. xxii. 6, 10.

H.

- (a) And there were lightnings, and voices, and thunderings (βρόνται), and an earthquake, and great hail. Rev. xi. 19.
- (b) And I beheld when He had opened the Sixth Seal, and, lo, there was a great earthquake. Rev. vi. 12.
- (d) And there were VOICES, and THUNDERS (βρόνται), and LIGHTNINGS; and there was a great earthquake.—and there fell upon men a GREAT HAIL out of heaven, &c. Rev. xvi. 18, 21.

I.

- (a) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of THIS WORLD are become the kingdoms of OUR LORD AND OF HIS CHRIST; and He shall REIGN for ever and ever (for ages of ages).—Thou hast taken to thee thy great power, and hast REIGNED. Rev. xi. 15, 17.
- (b) And all the angels stood round about the throne—and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.—THE LAMB which is in the midst of THE THRONE. Rev. vii. 11, 12, 17.
- (c) Another angel having the everlasting gospel to preach—to every nation, and kindred, and tongue, and people, saying, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, &c. Rev. xiv. 6, 7.

- (d) And after these things, I heard a *great voice of much people in heaven*, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God.—I heard—as the voice of mighty thunders, saying, Alleluia: FOR THE LORD GOD OMNIPOTENT REIGNETH.—The marriage of THE LAMB is come. Rev. xix. 1, 6, 7.
- (e) He shall RULE THE NATIONS with a rod of iron.—And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. Rev. xix. 15, 16.
- (f) They lived and REIGNED WITH CHRIST a thousand years (not days). Rev. xx. 4.
- (g) And I saw a great white THRONE, and him that sat on it. Rev. xx. 11.
- (h) The *nations* of them which are saved shall walk in the light of it; and the kings of THE EARTH do bring their glory and honor into it. They shall bring the glory and honor of the *nations* into it.—The THRONE of GOD AND OF THE LAMB shall be in it. Rev. xxi. 24, 26; xxii. 3.
- (i) The LORD JESUS CHRIST shall judge the quick and the dead at his appearing and HIS KINGDOM. 2 Tim. iv. 1.

K.

- (a) And the *four and twenty elders* which sat before God on their seats, *fell upon their faces and worshiped God*, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. Rev. xi. 16, 17.
- (d) And the *four and twenty elders*—*fell down and worshiped* God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants. Rev. xix. 4, 5.

L.

- (a) We give thee thanks, O Lord God Almighty, which wast, and art, and art to come; BECAUSE (δτι) Thou hast taken to thee thy great power, and hast reigned. Rev. xi. 17.
- (b) And all the angels—worshiped—God, saying, Amen: Blessing, and glory, and wisdom, and *thanksgiving*, and honor, and power, and might, be unto our God for ever and ever. Rev. vii. 11, 12.
- (c) —Fear God, and give glory to him; FOR (δτι) the hour of his judgment is come, and worship him, &c.—They sung the song of Moses, and the song of the Lamb.—Who shall not glorify thy name? FOR (δτι) all nations shall come and worship before thee; FOR (δτι) thy judgments are made manifest. Rev. xvi. 6, 7; xv. 3, 4.
- (d) —Alleluia; Salvation, and glory, and honor, and power unto the Lord our God; FOR (δτι) true and righteous are his judgments: FOR (δτι) he hath judged, &c.—Let us give honor to him: FOR the marriage of the Lamb is come. Rev. xix. 1, 2, 7.
- (A) The glory of God did lighten it.—The kings of the earth do bring their glory and honor into it. Rev. xxi. 23, 24.

CHAPTER VI.

THE HARVEST OF THE EARTH, THE GATHERING OF THE CLUSTERS OF THE VINE OF THE EARTH, THE TREADING OF THE WINE-PRESS, THE MARRIAGE SUPPER OF THE LAMB, ETC., ETC.

*THAT in the day of wrath and revelation of the righteous judgment of God, he will render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every one that worketh good, to the Jew first, and also to the Gentile; and that the Lord Jesus Christ will judge the quick and the dead at his appearing, and his kingdom—*are scriptures that have already been compared with some of the things which John saw, and which he recorded in the Book of Revelation. These positive truths, ascertained and understood only as revealed, are *old things* that have to be kept in view by every scribe that is instructed in the kingdom of God, while *new things* are added unto them from the divine treasures of the holy oracles, which alone can furnish and disclose them.

When a question was raised concerning circumcision, in the church at Antioch, where believers were first called Christians, an appeal was made from thence to the apostles and elders at Jerusalem. The "much-disputing," when that matter was considered there, was terminated, as the Apostle James thus spake, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the *Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the*

*beginning of the world."*¹ A controversy in the Church could then be settled by "the words of the prophets," when the apostles and elders at Jerusalem were the judges. - How these words of the apostle as of the prophets concerning the Lord's *taking out of the Gentiles a people for his name*; his return after this, and his building again the tabernacle of *David*, which is fallen down; his building again the ruins thereof, and his setting it up, that the *residue of men* may seek after the Lord, and *all the Gentiles* upon whom his name is called, as saith the Lord, who doeth all these things—*agree* with the words of John (the last of prophets as the last of apostles), in the Book of the Revelation of Jesus Christ, may be read in his records of a great multitude, which no man could number, out of *all nations*, as he saw them stand before the throne and before the Lamb—and as all of them, whether Jews or Gentiles, had his *Father's name* in their foreheads; of the *New Jerusalem* which he saw coming down from God out of heaven; of the *nations of them that are saved* that shall walk in the light of it; and of the Lord's own testimonies, Behold, *I come quickly*—I am the root and offspring of *David*; the bright and the morning star. Would men but believe them, and not virtually deem themselves wiser than him who spake by their mouth, the words of the prophets and the apostles would ever be seen to *agree*; for they are the words of Him who is alike the Lord God of them both.

That known unto God are all his works from the beginning of the world, shall, as the Divine record bears, be seen, and confessed, and felt by all, when the time comes of which it is written—*The mystery of God shall be finished, as he hath declared to his servants the prophets; thy judgments are made manifest; God hath put it into their hearts* (the ten kings) *to fulfill his will, and to agree, and give their kingdom unto the beast, until THE WORDS OF GOD shall be fulfilled (finished).* What these words are we have farther to see, as in them is told the judgment of the Jew first and also of the Gentile—of the quick, and also of the dead. Here our easy and only task to show, how these words *agree*, might be deemed an unquestionable, even as it is an incontrovertible truth. But it is the Lord who put the question, to which his own Revelation, as well as other scriptures, supply an answer, *When the Son of man cometh shall he*

¹ Acts xv. 13-18.

find faith on the earth? though these kings shall agree to give their power and strength and kingdoms to the beast, until the *words of God* shall be fulfilled.

The next testimony in the Apocalypse, concerning the coming of the kingdom of God, is thus recorded :

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye shall dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev. xii. 10-12. The coming of the kingdom is associated with woe to the inhabitants of the earth and of the sea, because of the great wrath of the accuser of the brethren; as that wrath itself is caused by his knowledge—then, however ignorant his blinded slaves may be, that he hath but a *short time*.

How the words of prophets and apostles, and of the Lord Jesus himself, agree with this testimony to the shortness of that time, will more fully appear when the separate testimonies are seen which Scripture bears concerning the beast and the false prophet—out of whose mouths, as out of that of the dragon, spirits of devils go forth to gather the kings of the earth and of the whole world to the battle of that great day of God Almighty. With it Satan's kingdom ceases; and the *short time* has an end. But without a single other scripture adduced in confirmation, though there are many, the loud voice—saying in heaven, *Now is come salvation, and the kingdom of our God, and the power of his Christ*, when Satan and his angels are cast down into the earth, and their place is not found any more in heaven—might still every other, which has been raised to show that the casting down of Satan, as depicted here, does not immediately precede the passing away of his kingdom, and the coming of the kingdom of our God and the power of his Christ. The more extensively that the woe—unlike the former two—reaches to the *inhabitants of the earth and of the sea*; and the greater that is the wrath of the dragon at

the last, when his combined power shall be manifested in its execution by his agents and instruments the beast and the false prophet, the clearer, when that time shall come, shall be the proof, and the surer the sign, that the *short time* is fast passing away; and that these are but the last despairing efforts of the dragon, the last dying struggles of the beast, and the last delusions and sorceries of the false prophet, ere he, their leader and their lord, be chained and shut up in the bottomless pit, and they twain be cast into the lake of fire. The heavens and the earth shall rejoice when their dominion is at an end, and *salvation* come, and with it the kingdom of our God and the power of his Christ, as announced by a loud voice from heaven, when Satan was cast out into the earth.

The consummating judgments that uniformly usher in the glory of the latter days—than which glory no prophet's eye looked farther, though it was seen in vision by them all—and the connection between these preliminary and preparatory judgments and the kingdom and the glory which then shall come, demand that the comparison of scripture with scripture should here have a wider range, in order that the light which the Divine testimony else imparts may rest on these things, in the full effulgence of celestial truth, that in it they may be seen as all the *imaginations of man's heart* could never show them. Nothing else can, and nothing else needs to be done.

And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of

the wrath of God. And the wine-press was trodden with out the city; and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs. Rev. xiv. 14-20.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called, in the Hebrew tongue, Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. Rev. xvi. 13-21.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four-and-twenty elders and the four beasts, fell down and worshiped God that sat on the throne, saying, Amen, Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders,

saying, Alleluia ; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him : and he said unto me, See thou do it not ; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy. Rev. xix. 1-10.

And I saw heaven opened, and behold, a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written that no man knew but himself : And he was clothed with a vesture dipt in blood ; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse,

which sword proceeded out of his mouth ; and all the fowls were filled with their flesh. Rev. xix. 11–21. See also Rev. xx., xxi., xxii.

These portions of the Book of *Revelation* present to view such a variety of objects as may seem at first sight rather to overshadow the mind than to *show* to the servants of God—ere other men shall see them when realized—things that must come to pass.

It is first written in that Book—*Behold, he cometh with clouds, and every eye shall see him ; and they that pierced him ; and all kindreds of the earth shall wail because of him.* And that there is one here greater than Solomon in all his glory, or Cæsar in all his power, is manifest to the eye of faith.

But the harvest of the earth ; the vintage, or the gathering of the clusters of its vine ; the time when these things shall be ; the wine-press of the wrath of God ; its place ; its extent ; the supper of the great God, which he hath prepared for all the fowls of heaven ; the marriage, and the marriage supper of the Lamb—the coming of the kingdom of God, and the reign of the saints, are topics on which speculation has not been silent, and concerning which imaginations have not been cast down ; and that *word of truth* alone lifted up and held forth, which only can be either a light unto the feet through those recesses of the future, else impervious to man, or a lamp unto the path, in treading the course, or running the race that is set before us, to the glory that shall be revealed hereafter. It is both.

Here every scriptural principle, or rule for understanding and believing the things that are revealed has to be held of paramount importance and exclusive authority. Here, where forgetfulness of such a truth would be natural to every son and daughter of those who did eat of the *forbidden* fruit of the tree of knowledge, special watchfulness has unremittingly to be exercised, as grace has to be sought, that it be not forgotten that *secret things* belong unto the Lord our God. Nor is this the place, in entering on the consideration of many actual testimonies which are all alike divine, if such a place or time there ever were, for the oblivion of that other truth which the Spirit hath associated with the former, viz., that the things that are revealed, wherever they be recorded in the sacred oracles, belong to us, if numbered we would be among those children of the light and

of the day, on whom the day of the Lord will not come un-
awares, though thus it will come on all the world besides.

To the law and to the testimony, if we speak not according to this word, it is because there is no light in us. Search the Scriptures, said Christ, for in them ye think ye have eternal life, and *they are they which testify of me*. Speaking of the *power and coming of the Lord*, and of his own testimony to it as an eye-witness of his majesty, as he was with him on the holy mount, the apostle Peter adds, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of old spake as they were moved by the Holy Ghost." Not in words, then, which man's wisdom teacheth, but which the Holy Ghost teacheth, and by comparing spiritual things with spiritual, scripture with scripture, it is well to give heed to the *sure word of prophecy*, and to what it reveals concerning the *power and coming of the Lord*, if the apostle be believed, and the desire be cherished that the promised end may be attained, and the promised blessing may ensue.

Well as it is, whatever many may say, to give heed to the *sure word of prophecy*, not only until the day dawn, but until the day-star arise in the heart; it is well, too, to be mindful of another scripture, as ample testimonies bear evidence of the fact, that of the times of the restitution of all things God hath spoken by the mouth of all his prophets, and that the heavens must receive Christ till these times shall come.

By going, as divinely directed, to the *testimony* for light in regard to things yet unseen by man, the seeming obscurity and complexity may pass away before it, and be resolved into the simplicity that is in Christ, if there be a single eye to look on it, and simple faith in things revealed.

Wherever the same figures and the same descriptive terms or identical words are placed in juxtaposition by a Divine hand in reiterated testimonies, so as to give inherent proof that they delineate the same events, it may then be seen how *line upon line* gives light: and however obscure, separately, each may appear, so that when viewed apart, and subjected to fancy, its light would be lost in a *place* so dark

as the heart of man; yet when many are combined, and due heed is given to the sure word of prophecy, in regard expressly to things touching the power and coming of the Lord, not only does the entrance of the word give light—if enter it does—but as that light is concentrated, it grows into the brightness of the *day-star arising in the heart*; and till then *ye do well*, saith the Spirit, *to give heed to it*.

That the Apocalyptic expressions, the harvest of the earth—the vintage, or gathering of the clusters of the vine of the earth—the wine-press—its place and extent—the supper of the great God, prepared for all the fowls of heaven—the marriage supper of the Lamb—denote events of which the Spirit has elsewhere spoken, and are not left in obscurity, but numbered among the things that are revealed in other Scriptures, as shown in the book of Revelation to the servants of God, a table of texts, though only introductory to the subject, may illustrate by many testimonies exclusively divine, till some streaks of dawn, at the very least, break in upon the darkest mind, if into it any entrance can be found for the words of God, ere they be fulfilled and confessed by all. To stumble at the word, though that of God, is not a new thing among the children of men, however great the credulity that is fondly exercised in other and in different things. With nothing, perhaps, has imagination sported more than with scriptural figures, manifestly such, while scripture has not been compared with scripture. Whether, on such a comparison, as literal descriptions and express definitions are conjoined with figurative representations, on a full view of the testimony, the visions be not so *written and made plain upon tables that he may run that readeth*; and the figures or similitudes do not *show these things* so clearly as to render them palpable to the sight, if it be that of faith; and the language does not so partake of the *simplicity which is in Christ* that it is too plain to be misunderstood, if the testimony be believed—it would be well to determine, before the words of inspiration be wrested into any other meaning than that which they express. That prophet after prophet gives renewed and repeated testimonies to the same things in the same terms, their own words give ocular demonstration.¹

The testimony it presents is not that of different men, who, as such, testify to facts of which they were personally

¹ See Table VI., p. 130.

cognizant. Such was the testimony of Peter, who spake as an *eye-witness* of what he had seen of the glory of the Lord. But whatever other men may think, or however freely they may deal with the words of prophets, Peter, in referring to such a testimony, though his own, said, *we have a more sure word of prophecy*. The witness which the prophets bore is not theirs, but they spoke as they were moved by the Holy Ghost. Yet it hath seemed meet to Him with whom all wisdom dwells, that their separate testimonies, as God spake by them, should here be given with a precision, circumstantiality, fullness, and uniformity, even to the very letter, which would command belief, were such evidence as to past transactions and human affairs given by ordinary witnesses, except they were convicted of forging a cunningly devised fable, and their testimony set aside as that of detected impostors. Yet while in no other case could such express and conclusive evidence be tampered with or set aside, men are slow of heart to believe all that the prophets have spoken. But let them be heard, not as false, but as true witnesses of God, as holy men of old spake as they were moved by the Holy Ghost; and let no private interpretation pervert their words, even as it could not fairly be put upon those of credible witnesses in any case, whose words are less *sure* than theirs, and who yet are entitled to be heard for themselves—and then no argument will be needed, if faith be exercised; and those things which must come to pass at the coming of the Lord may be learned from those who alone can make them known.

That which the sure word of prophecy reveals has not to be proved by other means, but to be read as *it is written*. These Scriptures, as manifest at sight, are not merely coupled together, but interwoven throughout. By carefully comparing them, not in one or two points of coincidence merely, but often in many, and, in regard to some things that are revealed, repeatedly in them all; the reader has to judge of himself, as having to do with him whose words they are, not merely whether these visions of the Apocalypse are illustrated thereby, but also what *things they show to the servants of God*, who have faith in the words which the Holy Ghost teacheth.

It would be incompatible with the purposed limits of this treatise, and inconsistent with its peculiar design—the scriptural illustration of the Apocalypse—to enter here on other

topics that are also embraced in the passages that are quoted from the Old Testament prophets, and that abound throughout them, as pertaining to a subject which is the one only theme common to them all. But, without passing the assigned peculiar province, or entering here on more minute prophetic details of things that shall accompany, precede, or follow the judgment written, or pertain to the blessedness that shall succeed—such a survey would not be taken as here there ought to be, were the illustrations, ample as they are, to remain narrowed to those which the Table presents.

So entirely is the whole testimony *one*, coherent throughout, whatever be the diversity of its forms or parts, that, as the Scriptures are searched and compared, similar coincidences become also obvious. These are more or less frequent in single passages, according as there are *taches* in such prophecies, which couple them to the last curtains of the tabernacle of the testimony, or light in them which is reflected on this portion of it.

The testimony of Jesus, as the Lord himself did render it, may here first supply illustrations.

TABLE VI.—THE HARVEST OF THE EARTH, THE GATHERING OF THE CLUSTERS OF THE VINE OF THE EARTH, THE TREADING OF THE WINE-PRESS, THE KINGDOM, ETC.

[(a) Matt. xiii. etc.—(b) Rev. xiv., xix.—(c) Rev. xvi., xix.—(d) Rev. xix., xx., xxi., xxii.—(e) Isaiah xxiv., xxv., xxvi.—(f) Isa. xxxiv., xxxv.—(g) Isa. lxi., lxiii.—(h) Isa. lxi., lxvi.—(i) Ezek. xxxviii., xxxix.—(k) Dan. ii., vii.—(l) Joel.—(m) Zephaniah.—(n) Zechariah.—(o) Other Portions.]

A.

- (a) The SON OF MAN shall send forth his angels, and they shall gather out of his kingdom all things that offend, &c. Matt. xiii. 41.
- (b) And I looked and behold a white cloud, and upon the cloud sat like unto the SON OF MAN, having in his hand a sharp sickle. Rev. xiv. 14.
- (c) Behold, I come as a thief. Blessed is he that watcheth. Rev. xvi. 15.
- (d) And I saw heaven opened, and behold, a white horse, and he that sat upon him, &c. His name is called the Word of God.—Behold, I come quickly.—Behold, I come quickly. Rev. xix. 11, 13; xxii. 7, 12.
- (e) For, behold, the LORD COMETH out of his place. Isa. xxvi. 21.
- (f) Say to them of a fearful heart, Be strong, fear not: behold your God WILL COME with vengeance, even God with a recompense, he WILL COME and save you. Isa. xxxv. 4.
- (g) Behold the Lord hath proclaimed unto the world, say ye to the

daughter of Zion, *Behold*, thy salvation cometh : *behold* His reward is WITH HIM, and His work *before him*. Isa. lxii. 11.

- (h) *Behold*, the LORD WILL COME, &c. Isa. lxvi. 15.
- (i) —Thus saith the Lord God, *Behold*, I am against thee, O Gog. —*Behold it is come*, and it is done, saith the Lord God; this is the day whereof I have spoken. Ezek. xxxix. 1, 8.
- (k) I saw—and *behold* (one) like the *Son of man* CAME with the *clouds* of heaven. Dan. vii. 13.
- (l) Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it *come*.—*The day of the LORD cometh*. Joel i. 15; ii. 1.
- (m) Hold thy peace at the presence of the Lord : for the day of the Lord God is at hand.—Wait ye upon me, saith the Lord, *until* the day that I rise up to the prey. Zeph. i. 7; iii. 8.
- (n) *Behold*, the day of the LORD COMETH.—The Lord my God shall come. Zech. xiv. 1, 5.
- (o) They shall *see* THE SON OF MAN COMING in the clouds of heaven, with power and great glory. Matt. xxiv. 30; Mark xiii. 26.

B.

- (a) GATHER YE TOGETHER first the tares, and bind them in bundles. As the tares are GATHERED, so shall it be in the end of this age. The Son of Man shall send forth *his angels*, and they shall GATHER out of his kingdom all things that offend, and them which do iniquity. Matt. xiii. 30, 40, 41.
- (b) And *another angel* came out of the temple which is in heaven, he also having a sharp sickle, and another angel came out from the altar . . . saying, thrust in thy sharp sickle, and GATHER the clusters of the vine of the earth—and he GATHERED the vine of the earth. Rev. xiv. 18, 19.
- (c) They are the spirits of devils—which go forth—unto the kings of the earth, and of the whole world, to GATHER them to the battle of that great day of God Almighty. Behold I come as a thief. . . . And he GATHERED THEM TOGETHER, &c. Rev. xvi. 14–16.
- (d) And I saw the beast, and the kings of the earth, and their armies GATHERED TOGETHER to make war against him—and against his army. Rev. xix. 19.
- (e) And they—the host of the high ones on high, and *the kings of the earth* upon the earth—shall be GATHERED TOGETHER as prisoners are GATHERED in the pit. Isa. xxiv. 22.
- (f) COME NEAR, ye nations, to hear—for the indignation of the Lord is upon *all nations*, and his fury upon all their armies. . . . For the Lord hath a sacrifice in Bozrah—and the unicorns shall *come down* with them, and the bullocks with the bulls. Isa. xxxiv. 1, 2, 6, 7.
- (g) It shall come that I will GATHER *all nations and tongues*. Isa. lxvi. 18.
- (h) I will *bring thee forth* and all thine army—a great company—Persia, Ethiopia, Libya, Gomer, and all his bands, &c.; and *many people* with thee—thou and all thy company that are ASSEMBLED unto them.—*Thou shalt ascend*—and *be like a cloud to cover the land*—and all thy bands and *many people with thee*. Ezek. xxxviii. 4–9.
- (i) I will GATHER ALL NATIONS.—Proclaim ye this among the Gen-

tiles. *ASSEMBLE yourselves, and come*, all ye heathen, and *GATHER* yourselves together round about.—*Come, get you down*.—Multitudes, multitudes in the valley of decision. Joel iii. 1, 9–14.

- (m) *GATHER yourselves TOGETHER*, yea, *GATHER TOGETHER*, O nation not desired (or, not desirous) *BEFORE* the decree bring forth. My determination is to *GATHER* the *nations* that I may *assemble* the *kingdoms*, &c. Zeph. i. 1, 2; ii. 8.
- (n) Though all the people of the earth be *GATHERED TOGETHER* against it.—Behold, the day of the Lord cometh.—For I will *GATHER ALL NATIONS*. Zech. xii. 3; xiv. 1, 2.
- (o) Before him shall be *GATHERED ALL NATIONS*. Matt. xxv. 32.

C.

- (a) The SON OF MAN shall send forth his angels. Matt. xiii. 41.
- (b) The time is come *FOR THEE* to reap—And cast it into the great wine-press of the wrath of God. Rev. xiv. 15, 19.
- (c) The battle of that great day of God ALMIGHTY. Rev. xvi. 14.
- (d) He was clothed with a vesture dipped in blood, and his name is called the Word of God. He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Rev. xix. 13, 16.
- (e) The LORD (Jehovah) shall punish the host of the high ones. The LORD OF HOSTS shall reign. This is the LORD our God; we have waited for him. Isa. xxiv. 21, 25; xxv. 9.
- (f) The indignation of the LORD is upon all nations.—The sword of the LORD is filled with blood.—It is the day of the LORD's vengeance.—Be strong—your God will come—even God—He will come, and save you. Isa. xxiv. 2, 6, 8; xxxv. 4.
- (g) I looked, and there was none to help; and I wondered that there was none to uphold: therefore MINE OWN ARM brought salvation unto me, and my fury it upheld me. I will tread down, &c. Isa. lxiii. 5.
- (h) The LORD (Jehovah) will come—the LORD will plead—the slain of the LORD shall be many. Isa. lxvi. 15, 16.
- (i) I will call for a sword against him.—I will plead against him.—I will rain upon him, &c. Thus will I magnify *myself*, and sanctify *myself*, &c. Ezek. xxxviii. 21–23.
- (k) The SON OF MAN—came to the Ancient of days—and there was, given him dominion, &c. Dan. xii. 13, 14.
- (l) The LORD shall utter his voice before his army.—He is strong that executeth his word; for the day of THE LORD is great and very terrible. Joel ii. 11.
- (m) To pour upon them *mine* indignation, even all *my* fierce anger.—The day of the LORD—the great day of the LORD. Zeph. iii. 8; i. 7, 14.
- (n) THE LORD MY GOD shall come.—A great tumult from the LORD shall be among them. Zech. xiv. 5, 13.
- (o) BEFORE HIM shall be gathered all nations. Matt. xxv. 32.

D.

- (a) In the TIME OF HARVEST he will say, &c.—The HARVEST is the END OF THE AGE.—IN THE END OF THIS AGE. Matt. xiii. 30, 39, 40.

- (b) The TIME IS COME for thee to reap.—Gather the clusters of the vine of the earth; for her grapes are FULLY RIPE. Rev. xiv. 18.
- (c) THAT GREAT DAY of God Almighty—And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, saying, IT IS DONE. Rev. xvi. 17.
- (d) And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war—out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron. Rev. xix. 11–15.
- (e) IN THAT DAY the Lord shall punish the kings of the earth, after many days shall they be visited. THEN the moon shall be confounded—WHEN the Lord of hosts shall reign in Mount Zion, &c. Isa. xxiv. 21–23.
- (f) It is THE DAY of the Lord's vengeance, and THE YEAR of recompenses for the controversy of Zion. Isa. xxxiv. 8.
- (g) FOR THE DAY of vengeance is in my heart, and THE YEAR of my redeemed is come. Isa. lxiii. 4.
- (h) Who hath heard such a thing? who hath seen such a thing? Shall the earth be made to bring forth in ONE DAY? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children, &c. Isa. lxvi. 8.
- (i) After many days thou shalt be visited.—Art thou he of whom I have spoken in old time?—Behold, it is COME, and IT IS DONE, saith the Lord God, THIS IS THE DAY whereof I have spoken. Ezekiel xxxviii. 8, 17; xxxix. 8.
- (k) Thou sawest TILL that a stone—smote the image: THEN was the iron and clay, &c., broken in pieces.—I beheld till the thrones were cast down—till the beast was slain. Dan. ii. 34, 36; vii. 9, 11.
- (l) The day of the Lord—the great and the terrible day of the Lord.—For, behold, in THOSE DAYS, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations.—PUT YE IN THE SICKLE; FOR THE HARVEST IS RIPE, &c. Joel ii. 31; iii. 1, 13.
- (m) The day of the Lord—the voice of the day of the Lord—the GREAT DAY OF THE LORD—the day of the Lord's anger.—Wait ye upon me, saith the Lord, until the day that I rise up to the prey. Zeph. i. 7, 14, 15; ii. 2, 8.
- (n) In that day . . . they shall look upon me whom they have pierced.—THE DAY of the Lord.—It shall be one day which shall be known to the Lord.—In that day—the Lord shall be king over all the earth: in that day shall there be one Lord. Zech. xii. 9, 10; xiv. 7, 9.
- (o) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Matt. xxiv. 36.

E.

- (a) The kingdom of heaven is like unto a net, that—gathered of every kind; which, WHEN IT WAS FULL, they drew to shore, and sat down, and GATHERED THE GOOD INTO VESSELS, &c. Matt. xiii. 47, 48.
- (b) And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap.

- for the time is come for thee to reap ; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. Rev. xiv. 15, 16.*
- (c) Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. Rev. xvi. 15.
- (d) The marriage of the Lamb is come ; and his wife hath made herself ready. Rev. xix. 7.
- (e) He will swallow up death in victory.—Awake and sing, ye that dwell in dust.—The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall close her blood, and shall no more cover her slain. Isa. xxv. 8; xxvi. 19, 21.
- (f) Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense ; He will come and save you. Isa. xxxv. 4.
- (g) Behold *his reward is with him*, and his work before him—who is this . . . that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, MIGHTY TO SAVE.—Mine own arm brought salvation unto me. Isa. lxii. 11 ; lxiii. 1, 5.
- (h) Behold, *my servants shall rejoice*, but ye shall be ashamed: behold, *my servants sing for joy of heart*, but ye shall howl for vexation of spirit.—Hear the word of the Lord, ye that tremble at his word. . . . *He shall appear to your joy*, and they shall be ashamed. Isa. lxv. 13, 14 ; lxvi. 5.
- (k) I beheld, and the same horn made war with the saints, and prevailed against them; *until the Ancient of days came, and judgment was given to the saints of the Most High.* Dan. vi. 21, 22.
- (l) And it shall come to pass that *whosoever* shall call upon the name of the Lord shall be delivered, &c. Joel ii. 32.
- (m) Seek ye the Lord, *all ye meek of the earth*, which have wrought his judgments; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger.—Wait ye upon me, saith the Lord, *until the day that I rise up to the prey.* Zeph. ii. 2 ; iii. 8.
- (n) The Lord my God shall come, and ALL THE SAINTS WITH THEE. Zech. xiv. 5.
- (o) They shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send his angels with a great sound of a trumpet, and they shall GATHER TOGETHER HIS ELECT from the four winds, from one end of heaven to the other. Matt. xxiv. 30, 31.

F.

- (b) And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar which had power over fire ; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into THE GREAT WINE-PRESS OF THE WRATH OF GOD. And the WINE-PRESS WAS TRODDEN. Rev. xiv. 13-20.

- (e) And he gathered them together into a place called in the Hebrew tongue Armageddon. . . . It is done.—And there was a great earthquake, such as was not since man was upon the earth, so mighty an earthquake and so great. . . . And there fell upon men a great hail out of heaven—the plague thereof was exceeding great. Rev. xvi. 16–18, 21.
- (d) HE TREADETH THE WINE-PRESS OF THE FIERCENESS AND WRATH OF ALMIGHTY GOD. Rev. xix. 15.
- (c) *The earth is moved exceedingly. The earth shall reel to and fro like a drunkard—and the transgression thereof shall be heavy upon it. . . . And it shall come to pass in that day, that the Lord shall punish the kings of the earth, and they shall be gathered together as prisoners are gathered in the pit.* Isa. xxiv. 19–22.
- (f) The indignation of the Lord shall be upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Isa. xxxiv. 2.
- (g) Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I HAVE TRODDEN THE WINE-PRESS alone; I will TREAD them in mine ANGER, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. Isa. lxiii. 2, 3.
- (i) And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea and the fowls of the heaven, &c. Ezek. xxxviii. 18–20.
- (k) Thou sawest till that a stone—smote the image.—Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff.—It shall break in pieces, and shall consume all these kingdoms.—The thrones were cast down.—The beast was slain, and his body destroyed. Dan. ii. 35, 44; vii. 9, 11.
- (l) Put ye in the sickle—for the PRESS is full, the FATS overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision. Joel iii. 13, 14.
- (m) Gather yourselves together, yea, gather together—before the decree bring forth, the day pass as the chaff, before the fierce anger of the Lord come upon you.—The day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. Zeph. ii. 1, 2; iii. 8.
- (n) In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness.—And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. Then shall the Lord go forth and fight against those nations.—And it shall come to pass in that day that a great tumult from the Lord shall be among them. Zech. xii. 4, 9; xiv. 3, 13.
- (o) Then shall all the tribes of the earth mourn. Matt. xxiv. 30.

G.

- (a) He spake a parable, because he was nigh to JERUSALEM, and be-

cause they thought that the kingdom of God should immediately appear. . . . Those mine enemies, which would not that I should reign over them, *bring hither*, and slay them before me. And when he had thus spoken, he went before, ascending up to JERUSALEM. Luke xix. 11, 27, 28.

- (b) And the wine-press was trodden WITHOUT THE CITY. Rev. xiv. 20.
- (c) And He gathered them to a place called in the *Hebrew* tongue Armageddon. Rev. xvi. 16.
- (e) And they shall be gathered together.—*Then* the moon shall be confounded—when the Lord of hosts shall reign in *Mount Zion*, and in JERUSALEM, and before his ancients gloriously. *The branch of the terrible ones shall be brought low.* And in this mountain shall the Lord make unto all people a feast of fat things.—And he will destroy in this mountain the veil that is spread over all nations.—In this mountain shall the hand of the Lord rest, &c. Isa. xxiv. 22, 23; xxv. 5–10.
- (f) It is the day of the Lord's vengeance, and the year of recompenses for the controversy of ZION. Isa. xxxiv. 8.
- (g) Say ye to the daughter of ZION, Behold, *thy* salvation cometh; Behold, his reward is with him, and his work before him.—And thou shalt be called, *Sought out*, a CITY not forsaken. Isa. lxi. 11, 12.
- (h) A voice of noise FROM THE CITY, a voice from the temple, voice of the Lord that rendereth recompenses to his enemies. They shall bring all your brethren—to my holy mountain JERUSALEM saith the Lord.—And it shall come to pass that—all flesh shall come to worship before me—and they shall *go forth* and look upon the carcases of the men that have transgressed against me, &c. Isa. lxvi. 6, 20, 23, 24.
- (i) In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, &c.—And it shall come to pass at the same time when Gog shall come up against the land of Israel, saith the Lord God, that my fury shall come up in my face. Ezek. xxxviii. 8, 18.
- (l) In Mount Zion, and in Jerusalem shall be deliverance as the Lord hath said.—I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them THERE for my people and my heritage Israel, &c. THITHER cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for THERE will I sit to judge all the heathen round about. The Lord also shall roar out of Zion, and utter his voice from JERUSALEM. Joel ii. 32; iii. 2, 11, 12, 16.
- (m) Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of JERUSALEM. The Lord hath taken away *thy judgments*, (num.) *he hath cast out thine enemy*: the King of Israel, the Lord is in the midst of thee. Behold at that time, *I will undo all that afflict thee*, &c. Zeph. iii. 14, 15, 19.
- (n) Behold, I will make JERUSALEM a cup of trembling unto all the people round about, when they shall be in the siege against Judah and Jerusalem.—*Jerusalem shall be inhabited again in her own place, even in Jerusalem.*—In that day shall the Lord defend the inhab-

itants of Jerusalem.—In that day I will seek to *destroy* all the nations that come against JERUSALEM. And I will pour upon—the inhabitants of Jerusalem the spirit of grace and of supplications : and they shall look upon me whom they have pierced, &c.—I will gather all nations against Jerusalem to battle : and the city shall be taken. . . . Then shall the Lord go forth, and fight against those nations, as when He fought in the day of the battle. And his feet shall stand in that day upon the Mount of Olives which is before JERUSALEM on the east, &c. Zech. ii. 2, 10 ; xiv. 2–4.

- (o) O Jerusalem, Jerusalem, that killest the prophets—behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, TILL ye shall say, Blessed is he that cometh in the name of the Lord. Matt. xxiii. 37–39.

H.

- (a) Bring hither, and slay them before me. Luke xix. 27.
- (b) And BLOOD CAME OUT OF THE WINE-PRESS, even unto the horse bridles, by the space of a thousand six hundred furlongs (200 miles). Rev. xiv. 20.
- (c) And he gathered them—the kings of the earth, and of the whole world—into a place called in the Hebrew tongue Armageddon. Rev. xvi. 16.
- (d) He was clothed in a vesture dipped in BLOOD.—Out of his mouth goeth a sharp sword that with it He should smite the nations.—And HE TREADETH THE wine-press of the fierceness and wrath of Almighty God.—And the remnant were slain with the sword of him that sat upon the horse. Rev. xix. 13, 15, 21.
- (e) The Lord shall punish the kings of the earth.—Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her BLOOD, &c. Isa. xxiv. 21 ; xxvi. 21.
- (f) The mountains shall be melted with their BLOOD.—The sword of the Lord is filled with blood—for the Lord hath a great sacrifice in Bosrah, and a great slaughter in the land of Idumea.—Their land shall be SOAKED WITH BLOOD, and their dust made fat with fatness. Isa. xxxiv. 3, 6, 7.
- (g) Who is this that cometh from Edom, with dyed garments from Bosrah?—traveling in the greatness of his strength.—I have trodden the wine-press.—Their BLOOD shall be sprinkled upon my garments.—I will tread down the people in mine anger. Isa. lxiii. 1–6.
- (h) —By his sword will the Lord plead with all flesh ; and the slain of the Lord shall be many. Isa. lxvi. 16.
- (i) I will call for a sword against him throughout all my mountains, saith the Lord God : every man's sword shall be against his brother. And I will plead against him with pestilence and with BLOOD.—Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee.—Seven months shall the house of Israel be burying of them, that they may cleanse the land. Ezek. xxxviii. 21, 22 ; xxxix. 4, 12.
- (k) I beheld till the beast was slain. Dan. vii. 11.
- (l) Beat your plowshares into the swords.—Come, all ye heathen. . . . Come, get you down ; for the PRESS IS FULL, THE FATS OVERFLOW. Joel iii. 10–13.

- (m) Their blood shall be poured out as dust. The whole land shall be devoured by the fire of his jealousy; for He shall make even a speedy riddance of all them that dwell in the land. Zeph. i. 17, 18.
- (n) In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.—In that day will I make the governors of Judah like an hearth of fire among the wood—and they shall devour all the people round about, on the right hand and on the left.—They shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. Zech. xii. 3, 6; xiv. 13.

I.

- (d) And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of the heavens, Come and gather yourselves together unto the supper of the great God; that ye may eat the FLESH of kings, and the FLESH of captains, and the FLESH of mighty men, and the FLESH of horses, and of them that sit on them, and the FLESH of all men, both free and bond, both small and great.—And the remnant were slain with the sword of him that sat upon the horse, which proceeded out of his mouth, and all the fowls were filled with their flesh. Rev. xix. 17, 19, 21.
- (f) The indignation of the Lord is upon all nations, and his fury upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their CARCASSES, and the mountains shall be melted with their blood.—The sword of the Lord is made fat with fatness; for the Lord hath a great sacrifice—a great slaughter, &c. Their land shall be soaked with blood, and their dust made fat with fatness. Isa. xxxiv. 2, 3, 6, 7.
- (h) They shall go forth, and look upon the CARCASSES of the men that have transgressed against me. Isa. lxvi. 24.
- (i) I will give thee (Gog) unto the ravenous birds of every sort, and to the beasts of the field to be devoured.—Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat FLESH, and drink blood; ye shall eat the FLESH of the mighty, and drink the blood of the princes of the earth.—And ye shall eat fat till ye be full, and drink blood till ye be drunken. Thus ye shall be filled at my table—with mighty men, and with all men of war, saith the Lord God. Ezek. iv. 17-20.
- (l) I will remove far off from you the northern, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things. Joel ii. 20.
- (m) Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared a sacrifice. He hath bid (Heb. sanctified) his guests.—I will bring distress upon men—and their blood shall be poured out as dust, and THEIR FLESH as the dung. Zeph. vii. 17.
- (n) And this shall be the plague wherewith the Lord will smite all

the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. Zech. xiv. 12.

- (o) As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the CARCASS is, there will the eagles be gathered together. Matt. xxiv. 27, 28.—And they said unto him, Where, Lord? And He said unto them, Wheresoever the *body* is, thither will the eagles be gathered together. Luke xvii. 37.

K.

- (c) And there were voices, and thunderings, and lightnings; and there was a great *earthquake*, such as was not since men were upon the earth, so mighty an earthquake and so great.—And there fell upon men a GREAT HAIL out of heaven, about the weight of a talent. Rev. xvi. 19, 21.
- (e) The windows from on high are open, and the foundations of the *earth do shake*. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.—It shall reel to and fro like a drunkard, &c. Isa. xxiv. 18–20.
- (i) In my *jealousy*, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down—and I will rain upon him, and upon all his bands—great HAIL-STONES. Ezek. xxxviii. 19–22.
- (I) The Lord shall utter his voice from Jerusalem; and the heavens and the *earth shall shake*. Joel iii. 16.
- (m) A great crashing from the hills.—The whole land shall be devoured by the fire of his *jealousy*. Zeph. x. 18.
- (n) And the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. Zech. xiv. 4.
- (o) But now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. Heb. xii. 26.

L.

- (a) Gather—they in bundles to *burn* them.—They shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of FIRE. Matt. xiii. 30, 41, 42.
- (b) If any man worship the beast and his image—he shall be tormented with *fire* and brimstone.—And another angel came out from the altar, which had power over FIRE; and cried with a loud cry—Thrust in thy sharp sickle. Rev. xiv. 9, 10, 18.
- (d) Her *smoke* rose up for ever and ever.—These both were cast alive into a lake of FIRE burning with brimstone. Rev. xix. 3, 20.
- (h) For behold, the Lord will come with FIRE—to render his anger with fury, and his rebuke with *flames of fire*. For by *fire*, and by his sword, will the Lord plead with *all flesh*.—And they shall go

- forth and look upon the carcases of the men that have transgressed against me : for their worm shall not die, neither shall their FIRE be quenched. Isa. lxvi. 15, 16, 24.
- (i) I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, FIRE, and *brimstone*.—And I will send a FIRE on Magog, and among them that dwell carelessly in the isles. Ezek. xxxviii. 23; xxxix. 6.
- (k) And given to the burning FLAME.—His throne the *fiery flame*, his wheels *burning fire*. A FIERY STREAM issued and came forth from before him. Dan. vii. 9, 10, 11.
- (l) I will show wonders in the heavens and in the *earth*, blood and FIRE, and *pillars of smoke*. Joel ii. 30.
- (m) The whole land shall be devoured by the *fire* of his jealousy.—All the earth shall be devoured with the FIRE of my jealousy. Zeph. i. 18; iii. 8.
- (n) I will bring the third part through *the FIRE*, and will refine them as silver is refined, and will try them as gold is tried. Zech. xiii. 9.
- (o) He will thoroughly purge his floor—but He will burn up the chaff with unquenchable FIRE. Matt. iii. 12; Luke iii. 17.—The Lord Jesus Christ shall be revealed in *flaming fire*, taking vengeance on them that know not God. 2 Thess. i. 7, 8.

M.

- (a) THEN shall the righteous shine forth as the sun in the kingdom of their Father. Matt. xiii. 43.
- (b) Fear God, and GIVE GLORY TO HIM; for the hour of his *judgment* is come; and worship him that made heaven and earth. Rev. xiv. 17.
- (c) And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and GLORY, and honor, and power, unto the Lord our God : for *true and righteous* are his *judgments*. Rev. xix. 1, 2.
- (d) And I saw heaven opened, and behold, a white horse; and He that sat upon him was called *Faithful and True*, and in *righteousness* he doth *judge* and make war.—And I saw thrones and they sat upon them, and *judgment* was given unto them. Rev. xix. 11; xx. 4.
- (e) Thy counsels of old are *faithfulness and truth*.—Therefore shall the strong people GLORIFY thee.—The branch of the terrible ones shall be brought low. And in this mountain shall the Lord of hosts make unto *all people* a feast of fat things.—He will save us. Isa. xxv. 1, 3, 5-9.
- (f) Say to them of a fearful heart, Be strong, fear not : behold your God will come with vengeance, even God with a recompense ; He will come and *save* you. THEN the eyes of the blind shall be OPENED—and the tongue of the dumb shall sing. Isa. xxxv. 4-6.
- (g) The year of my redeemed is come.—I looked, and there was none to help—therefore mine own arm brought SALVATION unto me, and my fury, it upheld me.—I will mention the loving-kindnesses of the Lord, &c.—He was their Saviour. Isa. lxiii. 4-8.
- (h) The hand of the Lord shall be known toward his servants, and

- his indignation toward his enemies.—All flesh shall come to **WORSHIP** before me, saith the Lord. Isa. lxvi. 14, 23.
- (i) I will bring thee against my land, that the heathen may know me, **WHEN** I shall be sanctified in thee, O Gog, before their eyes.—Thus will I **MAGNIFY MYSELF**, and sanctify myself.—And I will set my **GLORY** among the heathen, and all the heathen shall see my **JUDGMENT** that I have executed—upon them.—**When** I am sanctified in them—**THEN** shall they know that I am the Lord their God. Ezek. xxxviii. 16, 23; xxxix. 21, 27, 28.
- (k) Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the **JUDGMENT** was set—there was given him dominion and **GLORY**.—I beheld—until the Ancient of days came, and **JUDGMENT** was given to the saints of the Most High. Dan. vii. 10, 14, 21, 22.
- (l) Ye shall **PRAISE** the name of the Lord your God, that hath dealt wondrously with you.—The heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel ; so shall ye know that I am the Lord your God. Joel ii. 26 ; iii. 16, 17.
- (m) He will famish all the gods of the earth ; and men shall **WORSHIP** him.—**Then** will I turn unto the people a pure language, that they may all call upon the name of the Lord to serve him with one consent. Zeph. ii. 11 ; iii. 9.
- (n) They shall call on my name, and I will hear them.—At evening-time it shall be light.—In that day there shall be one Lord, and his name one. Zech. xiii. 9 ; xiv. 7, 9.
- (o) **HALLOWED BE THY NAME.** Thy will be done on earth, as it is in heaven. Matt. vi. 9, 10.

N.

- (a) The field is *the world* ; the good seed are the children of the **KINGDOM**.—The Son of man shall send forth his angels, and they shall gather out of his **KINGDOM** all things that offend.—Then shall the righteous shine forth as the sun in the **KINGDOM of their Father**. Matt. xiii. 38-43.
- (b) The kingdoms of *this world* are become (the kingdoms) of our Lord, and of his Christ.—We give thee thanks, O Lord God Almighty ; because Thou hast taken to thee thy great power, and hast **REIGNED**, xi. 15, 17.—On his head a golden crown.—It is time for thee (the Son of man) to reap. Rev. xiv. 15.
- (c) —Alleluia, for the Lord God Omnipotent **REIGNETH**. Rev. xix. 6.
- (d) His name is called the Word of God.—Out of his mouth goeth a sharp sword, that with it He should smite *the nations* ; and he shall **RULE THEM** with a rod of iron.—And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**. Rev. xix. 13, 15, 16.
- (e) The Lord shall **REIGN** in Mount Zion, and in Jerusalem, and before his ancients gloriously.—When thy judgments are in the earth, the inhabitants of **THE WORLD** will learn righteousness. Isa. xxiv. 23 ; xxvi. 9.
- (f) *The wilderness and the solitary place* shall be glad for them ; and the desert shall rejoice and blossom as the rose.—They shall see the glory of the Lord, and the excellency of our God. Isa. xxxv. 1, 2.

- (g) The *Gentiles* shall see thy righteousness, and *all kings* thy glory.—Thou shalt be a *crown* of glory in the hand of THE LORD, and a *royal diadem* in the hand of THY GOD. Isa. lxii. 2, 3.
- (h) He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the GOD OF TRUTH. Isa. lxv. 16.
- (i) I will be known in the eyes of many nations, and they shall know that I am the Lord.—The *heathen* shall know that I am the Lord, the Holy One of Israel.—And *I will set my glory among the heathen*. Ezek. xxxviii. 23; xxxix. 7, 21.
- (k) The stone that smote the image became a great mountain, and filled the WHOLE EARTH.—The *kingdom* shall not be left to other people, it shall break in pieces and consume *all these kingdoms*, and it shall stand for ever.—There was given him *dominion*, and glory, and a *kingdom*, that all people, nations, and languages should serve him; his dominion is an *everlasting* dominion.—The time came that the saints possessed the *kingdom*.—And the *kingdom* and dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Dan. ii. 36, 44; vii. 14, 22, 27.
- (l) And it shall come to pass afterward, that *I will pour out my Spirit upon ALL FLESH*.—Upon the servants, and upon the handmaids, in those days, will I pour out my Spirit. Joel ii. 28, 29.
- (m) —Men shall worship him, every one from his place, even *all the isles of the heathen*.—The KING of Israel, the Lord is in the midst of thee. Zeph. ii. 11; iii. 15.
- (n) The LORD shall be KING OVER ALL THE EARTH: in that day there shall be one Lord, and his name one. Zech. xiv. 9.
- (o) When ye see these things come to pass, know ye that the KINGDOM OF GOD is nigh at hand. Luke xxi. 31.—Thy KINGDOM come. Thy will be done in EARTH, as it is in heaven. Matt. vi. 10.—Then shall the KING say unto them on his right hand, Come, ye blessed of my Father, inherit the KINGDOM prepared for you from the foundation of the world. Matt. xxv. 34.

O.

- (a) The *kingdom of heaven* is likened unto a man which sowed good seed in his field.—The tares are the *children of the wicked one*; the enemy that sowed them is THE DEVIL; the harvest is the end of the age.—Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. xiii. 24, 38, 39, 43.
- (b) The time—that thou shouldest give reward to thy servants the prophets, and to the saints; and shouldest destroy them that destroy the earth. Rev. xi. 18.
- (c) They are the *spirits of devils* which—gather the kings of the earth, &c. xvi. 14. A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. . . . Let us—give honor unto him; for the marriage of the Lamb is come, and his wife hath made herself ready. Rev. xix. 5, 7.
- (d) —He laid hold on the *dragon*, that *old serpent*, which is the devil and Satan—and cast him into the bottomless pit.—And I saw thrones and they sat upon them.—And I saw a NEW HEAVEN and a

new earth—And I saw the holy city, *new Jerusalem*.—And I heard a great voice out of heaven, saying, Behold, *the tabernacle of God is with men*, and He will dwell with them, and God himself shall be with them, and be their God.—*The nations of them that are saved shall walk in the light of it.* Rev. xx. 2, 4; xxi. 1-3, 24.

- (e) The Lord shall punish THE HOST OF THE HIGH ONES THAT ARE ON HIGH, and the kings of the earth upon the earth.—Then the moon shall be confounded, and the sun ashamed when the Lord shall reign in Mount Zion, and in *Jerusalem*, and before his ancients gloriously.—He will destroy *in this mountain* the face of the covering cast over *all people*, and the vail that is spread over all nations.—In that day the Lord with his sore, and great, and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent. Isa. xxiv. 21, 23; xxv. 7, 8; xxvii. 1.
- (f) Thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle that shall not be taken down.—There the glorious Lord will be unto us a place of broad rivers and streams.—For the Lord is our judge, *the Lord is our king*: He will save us.—The redeemed shall walk there; and the ransomed of the Lord shall return, and come to *Zion* with songs, and everlasting joy upon their heads. Isa. xxxiii. 20-22; xxxv. 9, 10.
- (g) As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. For *Zion's* sake will I not hold my peace, and for *Jerusalem's* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a *lamp that burneth*.—Give the Lord no rest till He establish, and till He make *Jerusalem a praise in the earth*. Isa. lxi. 11; lxii. 1, 7.
- (h) For behold I create NEW HEAVENS and a NEW EARTH.—I create *Jerusalem* a rejoicing, and her people a joy.—*Dust shall be the serpent's meat*. They shall not hurt nor destroy in all my holy mountain. As the NEW HEAVENS and the NEW EARTH, *which I will make*, shall remain before me, saith the Lord, so shall your seed and your name remain. Isa. lxi. 17, 18, 25; lxvi. 22.
- (i) So will I make my holy name known in the midst of *my people Israel*—and the heathen shall know that I am the Lord, the *Holy One in Israel*.—So the *house of Israel* shall know that I am the Lord their God from that day and forward. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord. Ezek. xxxix. 7, 22, 29.
- (l) So shall ye know that I am the Lord your God dwelling in *Zion*, my holy mountain: then shall *Jerusalem* be *holy*.—But Judah shall dwell for ever, and *Jerusalem* from generation to generation.—For the Lord dwelleth in *Zion*. Joel iii. 17, 20, 21.
- (m) In that day it shall be said to *Jerusalem*, Fear thou not.—The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; he will rest in his love.—I will make you a name and a praise among all people of the earth. Zeph. iii. 16, 17, 20.
- (n) In that day there shall be a fountain opened—to the inhabitants of *Jerusalem* for sin and for uncleanness.—I will say, It is my people; and they shall say, The Lord is my God.—And it shall be in

that day, that living waters shall go out from *Jerusalem*. Zech. xiii. 9; xiv. 8.

- (o) O *Jerusalem*, *Jerusalem*—verily I say *unto you*, Ye shall not see me, *until* the time come when ye shall say, Blessed is he that cometh in the name of the Lord. Luke xiii. 34, 35.—*Pilate* asked him, saying, *Art thou the King of the Jews?* And He answered him, and said, *Thou sayest*.—And a superscription also was written over him, *This is the King of the Jews*. xxiii. 3, 38.

P.

- (a) *Then* shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went out to meet the bridegroom. And five of them were wise, &c. The bridegroom cometh.—The bridegroom came; and they that were ready went in with him to the MARRIAGE. Matt. xxv. 1, 6, 10.

- (b) We shall reign upon the earth.—And every creature which is in HEAVEN, and on EARTH—heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—*Blessed* are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. v. 13; xiv. 13.

- (c) Praise our God, *all* ye his servants, and ye that fear him, both small and great. . . . Let us be GLAD, AND REJOICE, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. Rev. xix. 5, 7.

The tabernacle of God is with men. . . . And God shall wipe away *all tears* from their eyes.—Come hither, I will show thee the bride, the Lamb's wife.—And he carried me away in the Spirit—and showed me that great city, the holy *Jerusalem*, descending out of heaven from God, having the glory of God.—The nations of them that are saved, shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And they shall bring the glory and honor of the nations into it. Rev. xxi. 3, 4, 9, 10, 24–26.

- (e) In this mountain will the Lord make unto *all people* a feast of fat things.—And the Lord God will wipe away tears from off *all faces*.—This is the Lord, we have waited for him, we will be GLAD AND REJOICE in his salvation. Isa. xxv. 6, 8, 9.

- (f) The wilderness—shall be GLAD for them; the desert shall REJOICE, and blossom as the rose. It shall—rejoice with joy and singing.—Then shall the lame leap as an hart, and the tongue of the dumb sing.—They shall obtain JOY AND GLADNESS, and sorrow and sighing shall flee away. Isa. xxxv. 1, 2, 6, 10.

- (g) I will greatly rejoice in the Lord, my soul shall be joyful in my God.—Thou (*Jerusalem*) shalt no more be termed Forsaken.—The Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. Isa. lxi. 10; lxii. 4, 5.

- (h) Behold my servants shall rejoice—and sing for joy of heart.—Be ye GLAD AND REJOICE for ever in that which I create: for, behold, I create *Jerusalem* a rejoicing, and her people a joy.—The voice

- of weeping shall be no more heard in her, nor the voice of crying. Isa. lxxv. 13, 18, 19.
- (g) Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel.—Neither will I hide my face any more from them: for I have poured my spirit upon the house of Israel. Ezek. xxxix. 25, 29.
- (h) There was given him dominion and *glory*.—The time came that the saints possessed the kingdom. Dan. vii. 14, 22.
- (i) Fear not, O land; be GLAD AND REJOICE, for the Lord will do great things.—Be *glad* then, ye children of Zion, and *rejoice* in the Lord your God.—Ye shall *praise* the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. Joel ii. 21, 23, 26.
- (m) Sing, O daughter of Zion; shout, O Israel; be GLAD AND REJOICE with all the heart, O daughter of Jerusalem.—Thou shalt not see evil any more. Zeph. iii. 14, 15.
- (n) And it shall be in that day, that *living waters shall go out from Jerusalem*—in summer and in winter shall it be. Zech. xiv. 8.
- (o) I say then, Hath God cast away his people? God forbid (by no means).—Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness. For I speak to you Gentiles.—For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead*? Rom. xi. 1, 12–15.

Q.

- (b) *Blessed* are the dead which *die in the Lord* from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xiv. 13.
- (c) For the marriage of the Lamb is come, and his wife hath made herself ready.—*Blessed* are they that are called to the marriage-supper of the Lamb. Rev. xix. 7, 9.
- (d) I saw thrones, and they sat on them.—They lived and REIGNED with Christ, &c.—This is the FIRST RESURRECTION. *Blessed* and holy is he that hath part in the first resurrection. On such the second death hath no power.—He that overcometh shall inherit all things.—The bride, the Lamb's wife.—They which are written in the Lamb's book of life.—They shall REIGN for ever and ever.—*Blessed* are they that do his commandments—that they may enter in through the gates into the city. Rev. xx. 4, 6; xxi. 7, 9, 27; xxii. 5, 14.
- (e) HE WILL SWALLOW UP DEATH IN VICTORY.—Open ye the gates, that the righteous nation which keepeth the truth may enter in.—Thou most upright, dost weigh the path of the just.—Thy dead shall live, my dead body *they shall* arise. AWAKE and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. xxv. 8; xxvi. 7, 19.
- (g) Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what He hath prepared for him that waiteth for him. Isa. lxiv. 4.
- (h) For, behold, I create new heavens. Isa. lxv. 17.
- (i) *Judgment* was given to the *saints* of the Most High; and the

time came that the saints possessed the kingdom.—The *saints* of the Most High God shall take the kingdom, and possess the kingdom *for ever, even for ever and ever*.—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the *SAINTS* of the Most High, &c. Dan. vii. 22, 18, 27.

- (n) The Lord my God *shall come* and all the *SAINTS* with thee. Zech. xiv. 5.
 (o) When the Son of man shall *come* in his glory.—Then shall the King say unto them on his right hand, Come, ye *blessed* of my Father, *inherit* the kingdom prepared for you from the *foundation* of the world. Matt. xxv. 31, 34.

P.

- (a) Then shall the righteous shine forth as the sun in the kingdom of the Father. *Who hath ears to hear, let him hear.* Matt. xiii. 43.
 (b) In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He *hath* declared by his servants the prophets. Rev. x. 7.
 (c) And He saith unto me, *These are the true sayings of God.—I am* thy fellow servant, and of thy brethren *that have the testimony of Jesus*: worship God: for the testimony of Jesus is the spirit of prophecy. Rev. xix. 9, 10.
 (d) I am thy fellow-servant, and of thy brethren the prophets, *and of them which keep the sayings of this book.—I, Jesus have sent mine angel to testify to you these things* in the churches. I am the root and the offspring of David, the bright and morning star. Rev. xxi. 9, 16.
 (e) Thou hast done wonderful things; thy *counsels of old are faithfulness and truth*.—The rebuke of his people shall He take away from off all the earth: *for the Lord hath spoken it.* Isa. xxv. 1, 8.
 (f) He will come and save you. *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.* Isa. xxxv. 4, 5.
 (g) The Lord (Jehovah) hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies.—Behold the Lord hath proclaimed unto the end of the world.—For HE SAID, Surely they are my people, &c. Isa. lxii. 8, 11; lxiii. 8.
 (h) Behold, it is written before me: I will not keep silence.—When I spake ye did not hear.—He who blesseth himself in the earth, shall bless himself in the GOD OF TRUTH.—Hear the word of the Lord, ye that tremble at his word. . . . He shall appear to your joy. Isa. lxxv. 6, 12, 16; lxvi. 5.
 (i) I will bring thee against my land, that the heathen *may know me*, when I shall be sanctified in thee, O Gog, *before their eyes*.—Thou shalt fall upon the open field: *I have spoken it*, saith the Lord God.—Behold it is come, *and it is done*, saith the Lord God; this is the day whereof *I have spoken*.—All the heathen shall see my judgment. Ezek. xxxviii. 16; xxxix. 5, 8, 21.
 (k) The great God hath made known to the king *what shall come to pass hereafter*: and the dream is certain, and the interpretation thereof sure.—He told the sum of the matters.—All kingdoms shall

serve and obey him.—Hitherto is *the end of the matter*. Dan. ii. 45 ; vii. 2, 28.

- (l) In Mount Zion, and in Jerusalem, shall be deliverance, *as the Lord hath said*.—*Proclaim* ye this among the Gentiles, &c. The heavens and the earth shall shake ; but the Lord will be the hope of his people.—So shall *ye know* that I am the Lord your God dwelling in Zion. Joel ii. 32 ; iii. 9, 16, 17.
- (m) Before the *decree* bring forth.—My *determination* is to gather the nations.—I will make you a name and a praise among all people of the earth, when I bring back your captivity *before your eyes*, *saith the Lord*. Zeph. ii. 2 ; iii. 8, 20.
- (n) And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when *he* hath prophesied. Zech. xiii. 4.
- (o) Heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv. 35 ; Mark xiii. 31 ; Luke xxi. 33.—O fools, and slow of heart to believe ALL THAT THE PROPHETS HAVE SPOKEN. Luke xxiv. 25.

CHAPTER VII.

THE WORDS OF THE LORD JESUS CHRIST COMPARED WITH SAYINGS OF THE BOOK OF REVELATION.

IN *great plainness of speech*, such as commands belief and repudiates all private interpretation, Paul, as an inspired apostle, testifies of the day of wrath and revelation of the righteous judgments of God—the day in which God will judge the secrets of men by Jesus Christ according to my gospel. If any interpretation be needed of the harvest of the earth, there is One who can interpret it; for if any can bear witness to the things that shall then be done, it is He who himself shall judge the quick and the dead.

The first column (*a*) of the preceding Table consists of some of the testimonies borne by the Lord Jesus Christ, as he showed in parables to what the kingdom of heaven is like: and the last (*o*) contains testimonies drawn from the same Divine source, as, without a parable, He told his disciples, in the few last days of his ministry on earth, things that shall be seen and done at his coming; and showed them both what shall be its signs and its results. That his own words, in far larger measure than the Table shows, agree with the sayings of this book, which in his glory He commanded the beloved disciple and the last of the apostles to write, ere he too was taken from the earth—will next be seen; and many more Scriptures will thereafter show by a like agreement, how well it is to give heed to the sure word of prophecy, as holy men of old spake, as they were moved by the Holy Ghost, of the power and coming of the Lord.

There are things revealed which belong to us, were men to appropriate them as imparted, without breaking or disfiguring the seal of heaven which they bear. But there are also things secret, that belong unto the Lord, and not to us. The scriptures in which the former are recorded, are in no case to be wrested in order that men may rashly intrude

into the latter. He who came from the Father, hath here **revealed** a truth, and taught a lesson, which from him, if **from** none else, his disciples ought to learn.

After Jesus had gone up for the last time to Jerusalem, **and** had foretold the then approaching desolation of the city **and** the temple, *As He sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the age (τοῦ αἰῶνος)?*¹ More than one question was asked; and more than one was answered. He spake expressly of the sign of his coming, and of his coming in the clouds of heaven, as well as of things which literally preceded the destruction of Jerusalem. Not only did He tell them, as before, of the destruction of that city, and of the expatriation and universal dispersion of the Jews, as the world is to this day witness to the fact; but he who is the same yesterday, to-day, and forever, and whose testimony is not affected by time, cast an arch with a word over all the intervening space from the day when the Jews were led captive into all nations, until the times of the Gentiles be fulfilled, *They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*² He then spake of signs in the sun, and in the moon, and in the stars, of distress of nations on the earth, of the failing of *men's hearts* for fear, and for looking after the things which are coming on the earth, for the powers of heaven shall be shaken. And as if he had answered the second question as plainly and as truly as he foretold many things that preceded the destruction of the city and of the temple, He added, "And **THEN** (τότε) *shall they see the Son of man coming in a cloud with power and great glory.* And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."³ After an enumeration of the same signs, it is recorded in the parallel passage by Matthew, *But of that day and hour knoweth no man, no not the angels of heaven, but my Father only;*⁴ and still more forcibly by Mark, *But of that day, and hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.*⁵

¹ Matt. xxiv. 3, 4.

⁴ Matt. xxiv. 36.

² Luke xxi. 24.

⁵ Mark xiii. 32.

³ Luke xxi. 27, 28.

In like manner, when the Lord "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to *the kingdom of God*," among the last words he uttered, ere he ascended to heaven to sit at the right hand of the Father, is his answer to another question of his apostles, and a similar limitation even to their knowledge: "They asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, *It is not for you to know the times or the seasons, which the Father hath put in his own power.*"¹

That secret things belong unto the Lord our God is the first scriptural truth affixed to many predictions in the writings of Moses; and it forms the last warning, too, that was given by the Lord. It is a saying to be kept. Revelation has its limits; and it is well that it has. The not imparting the knowledge of *the day and of the hour* when the Son of man shall come—which it lay not even within his own commission, as the Messiah, to reveal—is assigned by himself as a reason for watchfulness and prayer. "Take heed, watch and pray: *for ye know not when the time is.* For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye *therefore*: *for ye know not* when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you *I say unto all, Watch.*"²

Watchfulness is the attitude of the disciples of Jesus, as they *wait for the Lord from heaven*. In obedience to his command, *Occupy till I come*, diligence in the work assigned to every man is the believer's calling—"Herein is my Father glorified that ye bear much fruit, *so shall ye be my disciples.*"³ And prayer is the Christian's strength—asking, they receive: To watchfulness, well-doing, and prayer, the servants of the Lord are the more quickened by the Spirit of all grace, in every age, even because they know not the day and the hour when the Lord shall come; and they shall cease to watch when the *porter's* work is done, and the gate is opened—shall cease from their labors, when their works do follow them, and shall cease to ask when they *shall see him as he*

¹ Acts 1. 3, 6, 7.

² John xv. 8.

³ Mark xiii. 33-37.

is, and inherit all things. The master has left his house, but he will return. Had he said that he would not come till cock-crowing, the servants might think that they could sleep safely till then ; and, abandoning watchfulness, be found sleeping at his coming. As in the similitude of the wise virgins with oil in their lamps waiting during night for the custom still is in the East), and watchful every moment for the bridegroom's coming ; so with servants that have to be ready for their Lord's return, come when he may, their watchfulness is kept alive, and themselves awake, because they know not *that day, or that hour.*

But while secret things belong unto the Lord our God, the things that are revealed belong unto us, and to our children forever, that we may do all the words of this law. The householder watches if he knows that the thief cometh in the night ; the wise virgins have their lamps trimmed and burning, because they are waiting for the bridegroom and watching for the cry, "He cometh;" the servants know that as surely as their master hath left his house, so surely will he return ; and so soon as the signs of his coming begin to appear, well may their *diligence be doubled as they see the day approaching.* Though the Divine truth that secret things belong unto the Lord has not always been had in remembrance, *the things that are revealed* belong not the less to the children of light, though some have thought that they could tell the *day and the hour*, which it is not given to the angels of heaven to know, and was not given even to the Son himself to reveal.

The Lord did tell the signs of his coming, and showed the things that shall accompany it, though the day be not revealed to angels or to men.

The knowledge that the Son of man shall come as a thief in the night—that no man knoweth that day or hour—and that the Father hath the times and the seasons in his own power, is no guarantee for ignorance of the signs of it that are *told*, or of the things that shall accompany it as revealed. There are many things connected with the coming of the Son of man, and which shall then be done, that the Father hath not kept in his own power ; but hath transferred from secret things to things revealed, from his own mind, which else no man could know, to his own word which all may read. In his love and mercy He has, by his Son and by his Spirit, by his apostles and prophets, *shown them to his serv-*

ants, if from Him they thus would learn them, and take no man's word rather than his own. To them that have turned from dumb idols to serve the living and true God, and to wait for his Son from heaven, the apostle of the Gentiles writes—"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. *But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.* Therefore let us not sleep, as do others, but let us watch, and be sober."¹ "The words that I speak unto you," said Christ to his apostles, "I speak not of myself, but the Father that dwelleth in me, He doeth the works."² "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."³ He made known to his disciples privately the mysteries of the kingdom of God; as privately, when asked, he answered the question, What shall be *the sign of thy coming, and of the end of the age?*

All things that He had heard of his Father, Christ made known to his disciples. And He promised to send the Spirit of truth to show them *things to come*. That promise was finally completed when the Apocalypse, at his command, was written by the last of the apostles. Its title is, *The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass*. As he had spoken repeatedly of his coming, so in such a Revelation that coming and its accompaniments were seen and are shown again and again. The record of his own words by the Evangelists concerning it, has now to be compared with the testimony which, in different visions, John bears, where obviously the themes, if not actually the words, are the same. This conjoined testimony, not human but divine, may be read as *it is written*, without any private interpretation, or human commentary, before comparing successively the separate visions or *things* which John saw, with many other scriptures, in farther illustration that the word of prophecy is ever alike harmonious and sure, and

¹ 1 Thess. v. 2-6.² John xiv. 10.³ John xv. 15.

that the volume of inspiration is ever consistent with itself, wherever testimony is borne to the self-same things.

This age has its close; and the kingdom is yet to come which was prepared from the foundation of the world for those whom the Lord is preparing for it. That eventful day, which shall change all human things, has, more than any other, its history written in the holy oracles of God. Testimony to it accumulates as the Scriptures are searched. It is but partly seen in a table of two hundred texts. Yet where of any other day in the past history of man are the historians, or witnesses, whose words agree one with another, in their respective records of things seen or done in it, as "the words of the prophets agree" with the things recorded by John, that shall be seen and done in the great day of the Lord?

The entrance of the word gives light. It shows the path-way to heaven, as Jesus opened it up, and as Jesus trod it, and has left his foot-prints there, that they who hear his voice should follow him in the way. But it also shows things that must come to pass upon the earth, in so far as the believer needs in due season to know them, ere *the kingdoms of this world* shall be the kingdom of God and of his Christ. As streams of light from the sun break through dark if parting clouds, till these be dissipated, and its light shines all around, every thing on which it rests becomes clear, however hazily the same objects were seen before, if seen at all. Even so—for no cloud is darker than that which rests as to futurity on the human mind—things revealed brighten into view, as seen while clouds break up, in the better and higher light of the word of him, who set the sun in the firmament for a light by day. *The Lord hath magnified his word above all his name*; and it alone can show *the things that must come to pass*, ere the material orb can shine on them. Whether it be from the want of light in the word of Him in whom is no darkness at all, or in those who can not order their speech before Him because of the darkness that is in them, that any here continue the children of night and of the darkness—on whom and on whom alone the day of the Lord shall come *unawares* as a thief in the night—he who hath eyes to see may see, if he look to the testimonies with which Scripture abounds, and believe the words which Jesus spake.

If thine eye be single, thy whole body shall be full of

light, said He whose words have here to be placed side by side with those of the Revelation which his Father gave him. It is better that not these only, but all the words of our Lord Jesus Christ—to which if any man consent not, he is proud (a fool) knowing nothing, but doting about questions and strifes of words¹—and all, too, that God hath spoken both by prophets and apostles, should timely dissipate every cloud upon the mind, that no man may deceive us—than that these should be left, to keep us stumbling in the way, till the whirlwinds of his wrath shall dissipate them all, and not a shadow of a shade shall interrupt the view of them any more, when *all shall be fulfilled*.

As seen in a preceding chapter, the promises to him that overcometh, and the prayers of the saints, recorded Rev. ii., iii., v., are *shown* not as made or offered up, but as realized and answered in subsequent visions in the Book of Revelation. Whether two of the first of the few things which, in the prayer called emphatically the Lord's, he *taught* his disciples to ask when they prayed, be not also shown as accomplished and granted in it, may be seen at a glance.

Thy kingdom come.

A great multitude which no man could number, of all nations, &c., stood before the throne, and before the Lamb—and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels, &c., viii. 9–17. The kingdoms of this world are become the kingdom of our Lord and of his Christ. And he shall reign for ever and ever—Thou hast taken to thee thy great power and hast reigned. xi. 15–17. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come. xix. 6, 7.—And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and cast him into the bottomless pit, &c. xx. 1–3. They lived and reigned with Christ, &c. 4. And I saw a new heaven and a new earth, &c.—And he showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.—The throne of God and of the Lamb shall be in it, and his servants shall serve him. xxi. 1, 10; xxii. 3.

Thy will be done on earth, as it is in heaven. Thou hast made us unto our God kings and priests; and we shall reign on the earth.—And I

heard the voice of many angels—saying, Worthy is the Lamb

¹ 1 Tim. vi. 3, 4.

that^{*} was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing. And every creature which is *in heaven, and on the earth*, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. v. 10-14. . . . And the kings of *the earth* . . . said—the great day of his wrath is come. . . . The Lamb which is in the midst of the throne, &c. vi. 15-17; vii. 17.—The kingdoms of *this world* are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever.—Thou hast taken to thee thy great power and hast *reigned*—and the time is come—that Thou shouldest give reward to the saints—and shouldest destroy them that destroy the earth. xi. 15, 18. Out of his mouth goeth a sharp sword that with it He should smite *the nations*; and He shall *rule them with a rod of iron*. xix. 15.—And I saw a new heaven and a new earth—and I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is *with men*, and he will dwell with them, *and they shall be his people*, and God himself shall be with them, and be their God.—And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful.—It is done—And *the nations* of them that are saved shall walk in the light of it: and the kings of *the earth* do bring their glory and honor into it—And they shall bring the glory and honor of *the nations* into it. xxi. 1-6, 24, 26.

After warning “the multitudes,” as they listened to his sermon on the mount, against pharasaical hypocrisy in prayer, which has its reward, and against using vain repetitions as the heathen do—for *your Father knoweth what things ye have need of before ye ask him*—Jesus added, *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread.* For “daily bread” the prayer is thus limited; and that too after first praying for the coming of the kingdom of God, as in the same heavenly discourse he taught men to seek *first* the kingdom of God, and his righteousness. When the Lord himself “was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, *when ye pray say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*”—Holy hands have to be lifted up, *without doubting*, as without wrath. It is *in faith* that Christians have to

pray—that *believing* they may receive. *Lex orandi, lex credendi*—The law and the language of prayer, is the law, and the language of faith. “I will pray with the spirit,” said Paul, “and I will pray with the *understanding* also.” There is no warrant in Scripture for so interpreting the Lord’s prayer, or the Book of Revelation, or the testimony of the prophets, as if the Baptist, and not the Redeemer, had taught Christians how to pray; or as if the testimony of Jesus, which is the spirit of prophecy, was limited to his first coming in the flesh, and reached not to the time when the kingdom of God shall come, and his will be done *as in heaven, so in earth*, and the restitution of all things be the answer to this prayer, when the prayers of his glorified saints shall cease, and their praises shall be eternal.

That the Revelation which God gave unto him, after his ascension to the throne of the majesty on high, is, in other respects, also, an amplification of the testimony which, while dwelling among men, the Lord bare concerning his coming; he that hath eyes to see may *come and see*, if he that hath ears to hear will hear.

When the Lord had delivered unto great multitudes the parable of the sower, *his disciples came and said unto him, Why speakest thou unto them in parables. He answered and said unto them, Because it is given unto you to know THE MYSTERIES OF THE KINGDOM OF HEAVEN, but to them it is not given.*—*In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand: and seeing ye shall see and not perceive. . . . But blessed are your eyes, for they see; and your ears, for they hear. Hear ye therefore the parable of the sower, &c.* Matt. xiii. 10–16.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; But, while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow

together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. 24-30.

Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man : the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world (of the age) ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this age.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear. Matt. xiii. 36-43.

Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the age : the angels shall come forth, and sever the wicked from among the just ; and shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord. Matt. xiii. 47-51.

And he saith unto them, Take heed what ye hear : with what measure ye mete, it shall be measured to you ; and unto you that hear shall more be given. For he that hath, to him shall be given ; and he that hath not, from him shall be taken even that which he hath. And he said, So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. And he said, Where

unto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. And with many such parables spake he the word unto them, as they were able to hear it, &c. Mark. iv. 24-33.

He that hath an ear to hear, let him hear what the Spirit said unto the churches; and he that hath an ear to hear, let him hear the words of the Lord Jesus Christ, by which he made known to his disciples *the mysteries of the kingdom of heaven*. There is no discordance between the testimony of Jesus as He uttered it, and the things which He commanded John to write. There is no discrepancy, but a striking conformity, between the unfolding of the mysteries of the kingdom of heaven, as the Lord by these parables made them perceptible to the understandings, and palpable to the sight, of his disciples, and the corresponding things that are *shown to his servants* in the Book of Revelation. The same figures and the same words are repeated, in the same connection of events, which have all to be realized at the one great consummation: Or, wherever, in some instances, texts may not seem to cling to texts so closely as in others, it will hereafter be seen whether there be not, in regard to each of these things, many other scriptures that confirm the harmony as they complete the testimony.

He that soweth the good seed is *the Son of man*. . . . The harvest is the end of the age. Matt. xiii. 37, 39.

washed their robes—in the blood of the *Lamb*. vii. 14.

Thou wast slain, and hast redeemed us to God by *thy blood*. v. 9. Hide us from the wrath of the *Lamb*. vi. 16. These are they that have washed their robes—in the blood of the *Lamb*. vii. 14.

—Thou hast redeemed us —out of every kindred, and is ripe. . . . The earth was

—Upon the cloud sat like unto the *Son of man*—having in his hand a sharp *sickle*. xiv. 14. Behold, I come as a thief. The marriage of the *Lamb* is come. xix. 7.

—The harvest of the earth is ripe. . . . The earth was

His name is called the *Word of God*. xix. 13. *I Jesus* have sent mine angel to testify to you these things in the churches. I am the root and offspring of David, and the bright and morning star. xxii. 16.

And I saw the kings of the earth and their armies

The kingdom of heaven is likened unto a man which

ed together, &c. xix. 19. Be-
hold, I make all things new.
The kings of *the earth* do bring
their glory and honor into it.
The leaves of the tree (of life)
are for the healing of *the na-*
tions. xxi. 5, 24; xxii. 2.

reaped. Gather the clusters
of the vine of *the earth*. He
gathered the vine of *the earth*.
xiv. 15, 16, 18, 19. He gath-
ered—the kings of *the earth*
and of *the whole world*. xvi.
14, 16.

sowed good seed in *his field*.
The field is *the world*. Matt.
xiii. 24, 38.
—Hide us, &c. vi. A great multitude—of *all nations*,
and *kindreds*, and *people*, and *tongues*, stood before the
throne, &c. vii. 9. The kingdoms of *this world*, &c. xv.
The time that thou shouldest destroy them that destroy
the earth. xi. 18.

The kingdom of heaven is
like unto a man which sowed
good seed in his field. *The*
good seed are the children of
the kingdom, &c. xiii.

they before *the throne*, &c. vii. 14, 15. The saints, and
them that fear thy name. xi. 18.

Blessed is he that watcheth,
and keepeth his garments.
xvi. 15. He is Lord of lords,
and King of kings: and they
that are with him *are called*,
and *chosen*, and *faithful*. xvii.
14. To her was granted that
she should be arrayed in fine
linen—for the fine linen is the
righteousness of saints. xix. 8.

Blessed and holy is he that
hath part in the first resurrec-
tion. xx. 6. The bride, the
Lamb's wife. They which
are written in the Lamb's
book of life. He that is right-
eous, let him be righteous
still; and he that is holy, let
him be holy still. xxi. 9, 27;
xxii. 11.

The waters which thou
sawest where the whore sit-
teth are peoples, and multi-
tudes, and nations, and ton-
gues. xvii. 15. And I saw
three unclean spirits—out of
the mouth of the dragon, and
out of the mouth of the beast,

The great day of his wrath
is come; and *who shall be able*
to stand? vi. 17. *The dragon*
gave him (the beast with seven
heads and ten horns) his pow-
er, and his seat, and great
authority, &c. xiii. 2.

The tares are *the children*
of the wicked one; the enemy
that sowed them is *the devil*.
Matt. xiii. 38, 39.

—That old serpent, which
is the devil, and Satan. And
set a seal upon him that he
should *deceive the nations* no
more. xx. 2, 3. The fearful,
and unbelieving, and the abo-
minable, and murderers, and
whoremongers, and sorcerers,

and idolaters, and all liars, shall have their part. &c. xxi. 8.

and out of the mouth of the false prophet. For they are the *spirits of devils*—which go forth unto the kings of the earth and of the whole world, &c. xvi. 10, 14.

The *harvest* is the *end of the age*. So shall it be in the *end of this age*. Matt. xiii. 39, 40. The kingdom of heaven is like unto a net—which when it was full, they drew to shore. So shall it be at the *end of the age*. 47, 48.

Hurt not the earth—*till* we have sealed the servants of our God. vii. 3. The *great day of his wrath* is come; and who shall be able to stand? vi. 17. *Thy wrath is come*; and the time of the dead that they should be judged, and that thou shouldst give reward, &c.; and that thou shouldst destroy, &c. xi. 18. *The harvest of the earth is ripe* (dried). The vine of the earth; her grapes are *fully ripe*. xiv. 15, 18.

And the reapers are the *angels*. The Son of man shall send forth his *angels*.

—They are the spirits of devils which go forth to the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come, &c. xvi. 14. These shall make war with the Lamb. . . . For God hath put it into their hearts to fulfill his will . . . until the words of God shall be fulfilled. xvii. 14, 17. His wife hath made herself ready. xix. 7.

And another angel came out of the temple. And another angel came out. He also having a sharp sickle. And another angel came out from the altar, &c. xiv. 15, 17, 18.

And I saw heaven opened, and beheld a white horse, and He that sat on him was called Faithful and True; and in righteousness He doth judge and make war. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. xix. 11, 19.

His name is called the Word of God. And the armies which were in heaven followed him, &c. xix. 13, 14.

—*Gather ye together first the tares.*

Gather ye together first the tares, and bind them in bundles to burn them. As therefore the tares are gathered—they shall gather out of his kingdom.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity.

—*Which go forth unto the kings of the earth, and of the whole world to gather them to that great day of God Almighty. Behold, I come as a thief. And he gathered them. And the seventh angel poured out his vial in the air. It is done. xvi. 14–17.*

—*Gather the clusters of the vine of the earth. And he gathered the vine of the earth. xiv. 18. And he gathered them together. xvi. 16.*

And the kings of the EARTH, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman—said—Hide us from—the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? vi. 14–17. The time—that thou shoulddest destroy them that destroy the earth. xi. 18.

—Her grapes are fully ripe. xiv. 18. These shall make war with the Lamb, and the Lamb shall overcome them. The waters—where the whore sitteth, are peoples, and multitudes, and nations, and tongues. xvii. 14, 15. By thy sorceries were all nations deceived. xviii. 23. True and righteous are his judgments; for He hath judged the great whore that did corrupt the EARTH, &c. xix. 2.

I saw the beast, and the kings of the earth, and their armies gathered together. xix. 19.

And I saw an angel—saying to all the fowls, Come and gather yourselves together—that ye may eat the flesh of kings—of captains—of mighty men—and the flesh of all, free and bond, small and great. And I saw the beast, and the kings of the EARTH, and their armies, gathered together against him that sat on the horse, and against his army. xix. 17–19.

- And shall cast them into a furnace of *fire*: there shall be walling and gnashing of teeth. 42, 50.
- If any man worship the beast and his image—he shall be tormented with *fire* and brimstone—and the smoke of their torment ascendeth up for ever and ever—and another angel came out from the altar, which had power over *fire*, &c. xiv. 9, 10, 18.
- Then shall *the righteous shine forth* as the sun in the KINGDOM of their FATHER.
- They have washed their robes and made them *white* in the blood of the Lamb. *Therefore* are they *before the throne of God*—*He that sitteth on the throne* shall dwell among them, &c. vii. 14, 15. The kingdoms of this world are become the kingdoms of our LORD and of his Christ. The time that thou shouldest give reward—to the saints. xi. 18.
- Her smoke rose up for ever and ever. xix. 3.
- ever was not found written in the book of life was cast into the *lake of fire*. xx. 15. The fearful, and unbelieving, and the abominable, &c.—shall have their part in the lake which burneth with *fire* and brimstone: which is the second death. xxi. 8.
- The Lord God Omnipotent reigneth—to her (the Lamb's wife) was granted that she should be arrayed in fine linen clean and white; for the fine linen is the *righteousness of saints*. xix. 6, 8.
- I saw *thrones* and they sat on them, and judgment was given them. Blessed and holy are they that have part in the first resurrection. They shall be priests of God and of Christ. xx. 4, 6. I will show thee the bride, the Lamb's wife. And—he showed me the holy Jerusalem, *descending out of heaven from God*, having the *glory of God*; and *her light* was like a stone most precious—clear as crystal. And the city had no need of the sun—for the *glory of God did lighten* it, and the Lamb is the light thereof. And the *nations of them that are saved shall walk in the light of it*. . . . *There shall be no night there*. xxi. The *throne of God*—shall be in it. The Lord God giveth them light: and they shall reign for ever and ever. xxii. 5.
- These both were cast into a lake of *fire* burning with brimstone. xix. 20. Whosoever was not found written in the book of life was cast into the *lake of fire*. xx. 15. The fearful, and unbelieving, and the abominable, &c.—shall have their part in the lake which burneth with *fire* and brimstone: which is the second death. xxi. 8.
- The Lord God Omnipotent reigneth—to her (the Lamb's wife) was granted that she should be arrayed in fine linen clean and white; for the fine linen is the *righteousness of saints*. xix. 6, 8.
- And—he showed me the holy Jerusalem, *descending out of heaven from God*, having the *glory of God*; and *her light* was like a stone most precious—clear as crystal. And the city had no need of the sun—for the *glory of God did lighten* it, and the Lamb is the light thereof. And the *nations of them that are saved shall walk in the light of it*. . . . *There shall be no night there*. xxi. The *throne of God*—shall be in it. The Lord God giveth them light: and they shall reign for ever and ever. xxii. 5.
- It is time for thee—THE SON OF MAN—to reap; for the
- The kingdom of heaven is likened to a man that sowed
- The kings of the earth, &c., shall say—Hide us from the
- His name is called THE WORD OF GOD—out of his

good seed in *his field*. He that soweth the good seed is THE SON OF MAN, the field is the *world*. The SON OF MAN shall send forth his angels; and they shall gather out of *his kingdom* all things that offend, &c.

wrath of the LAMB, &c. The kingdoms of *this world* are become—of *HIS CHRIST*. vi. 15, 16; xi. 15.

harvest of the *earth* is ripe. The angels—cast the vine of the *earth* into the great wine-press of the wrath of God. And the wine-press was trodden, &c. xiv. 14, 15–19, 20.

on his vesture and on his thigh a name-written, KING OF KINGS, and LORD OF LORDS. xix. 13, 15, 16. THE LAMB is the light thereof. And the *nations of them that are saved* shall walk in the light of it. And the kings of the *earth* do bring their glory and honor unto it. They shall bring the glory and honor of the nations into it. xxi. 22–26. The leaves of the tree (of life) are for the healing of the *nations*. And there shall be no more curse: but THE THRONE of God and of THE LAMB shall be in it, &c. xiii.

Let both grow together until *the harvest*; and in the time of *harvest*. The harvest is the end of the age. *In the end of this age* . . . they shall cast them into a furnace of fire; there shall be weeping, and gnashing of teeth. THEN (*ôdre*) shall the righteous shine forth, &c. They gathered the good into vessels, but cast the bad away. So

The great day of his wrath is come. I beheld a great multitude with palms in their hands. vi. 17; vii. 9. The time of the dead that they should be *judged*, and that thou shouldest give reward to thy servants the prophets, and to the saints—and shouldest destroy them that destroy the earth. xi. 18

Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. xviii. 20. Her smoke rose up for ever and ever. Amen, Alleluia. . . . The marriage of the Lamb is come, and his wife hath made herself ready. xix. 3, 7.

—*Judgment* was given unto them . . . and they lived and reigned with Christ. xx. 4. He that overcometh shall inherit all things. But the fearful and unbelieving—shall have their part in the lake that burneth with fire and brimstone. xxi. 7, 8. That they may enter in through the gates into the city. For *with-*

shall it be in the end of this age.

Then shall the righteous shine forth as the sun in the kingdom of their Father. *Who hath ears to hear let him hear.*

That which ye have hold fast till I come. He that overcometh and keepeth my works unto the end (*ὁ ὑποτάξας*) to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. And I will give him the morning star. *He that hath an ear, let him hear what the Spirit saith unto the churches.* Rev. ii. 25-29.

Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. xix. 9.

The Lord God giveth them light : and they shall reign for ever and ever. And He saith unto me, These sayings are faithful and true. xxii. 5, 6.

out are dogs and sorcerers, &c. xxii. 14, 15.

It has been said that no argument can be founded on a parable. But the definitions that Christ has given, and the things which, from his own teaching, his disciples understood, are not problematical. These are here shown in all the simplicity of the faith as it is in Jesus. *Show me a penny*, said the Lord, when Pharisees—who had their own interpretations of the law as of the prophets, and who sought to entangle him in his talk—asked him, with hypocritical courtesy, whether it was lawful to give tribute to Caesar or not. From the image and superscription on so simple a thing, which was ever passing current through their hands, he confounded their subtily, and taught them at once their duty to their king and to their God. And it was only because the people's ears were dull of hearing and their eyes they had closed, that even peasants of Judea and fishermen of Galilee did not know the mysteries of the kingdom of heaven—before secret, but which the Lord revealed to him that had an ear to hear—by words as express, and parables as plain, as any affirmation or similitude could be.

Having shown by parable after parable to what the kingdom of heaven is like—having explained to them, when asked, the parable of the tares, and also without their asking, the parable of the net that was cast

into the sea ; and having expressly testified, as truths of which these parables of his own expounding are illustrations, the things which the angels will do in the end of this age ; "Jesus said unto his disciples, Have ye *understood all these things?*" "They said unto him, Yea, Lord." Not merely from any imagination of their own, but from what the Lord declared, they understood these things—that *the sower is the Son of man—the field is the world (κόσμος)—the good seed are the children of the kingdom ; but the tares are the children of the wicked one : the enemy that sowed them is the devil ; the harvest is the end (literally) of the age (τοῦ αἰῶνος) ; and the reapers are the angels.* They understood also that, *As, therefore, the tares are gathered and burned in the fire ; so shall it be in the end of this age (τοῦ αἰῶνος τούτου).* The Son of man shall send forth his angels, and *they shall gather out of his kingdom all things that offend (all scandals), and them which do iniquity ; and shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth.* Then shall the righteous shine forth as *the sun in the kingdom of their Father.* Who hath ears to hear let him hear. In like manner they understood from the divine and therefore sure interpretation which was given of the parable of the net that was cast into the sea, and what was done when it was drawn to shore—that—*So shall it be in the end of the age (τοῦ αἰῶνος) ; the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.*

His disciples understood every figure in the parable of the tares, as Jesus declared the significancy of each, and as he told them the things which shall even so be done. Other similitudes of the kingdom of heaven, which at the same time he showed them, they did not ask him to declare : for they understood, as he taught them, that the kingdom of heaven is like the least of all seeds, which, when it is grown, becomes a tree, on the branches of which the birds of the air shall come and lodge ; that it is like unto leaven hid in three measures of meal, till the whole be leavened ; and that, while such shall be its extent and finally universal permeating power, it is even now precious as a treasure hid in a field, for the possession of which all that a man hath has to be sold ; and as a pearl of great price, which a merchantman seeking and finding, went and sold all that he

had and bought. But, unasked, he added an explanation of the parable of the net cast into the sea, and repeated anew, in all plainness of speech, what shall be done in the end of this age.

The words in the original, *συντέλεια τοῦ αἰῶνος*, or *συντέλεια τοῦ αἰῶνος τούτου*, literally *the end of the age*, or *the end of this age*, occur both in the explanation of the parable of the tares, and in that of the net. All doubt as to the things which shall *at that time* come to pass, is done away by the definitions which Christ has given. It is the time of *harvest*, when the angels shall be the reapers of that field, which—in the strictest and unquestionable meaning of the word, as so translated—is the *world*, *κόσμος*;—the time when He the Son of man shall send them forth to reap it, and they shall gather *out of his kingdom* all scandals, or offending things, and them that do iniquity;—the time when the wicked shall be severed from among the just, and the separation of those who till then grew together, as it were in the same field, or were inclosed together in the same net—is such that the opposite similitudes, or more than the similitudes, then are wailing in a furnace of fire, or shining, even like the sun, in the kingdom of their Father. If *all these things* be understood, as Jesus made them known to his disciples the mysteries of the kingdom of God, and as they did *understand* them, then there are some *sayings of this book*, which become intelligible too. * These things have been compared, one by one. *The testimony* repudiates all argument, as to its truth. The comparison, as scripture assimilates with scripture, needs not any to give evidence of the harmony, but what other scriptures supply, to show that it is perfect. The repeated and divine appeal is to the ear that hears the words of the Lord—to the eye that sees the *things which he shows to his servants*.

All these things, concerning the *harvest*, the disciples of Jesus *understood*; and the same expression—*συντέλεια τοῦ αἰῶνος*, the end of the age, they afterward associated with his coming—What shall be the signs of *thy coming*, and of the *end of the age*?¹ Of his coming, of the judgments He

¹ The field is the *world*, *κόσμος*; the harvest is the end of the age, *τοῦ αἰῶνος*. In the English version, both words are here alike translated *world*; and also otherwise in a single verse—"For then must he often have suffered since the foundation of the world (*κόσμος*), but now once in the end of the world (*συντέλεια τῶν αἰώνων*, literally in the end of the ages) hath he appeared to put away sin by the sacrifice of himself" Heb. ix. 26. This want of distinction in the translation, which is obvious in the original, renders the time when Christ appeared in the

will then execute on his enemies, and the blessedness He will bestow upon his servants, the Lord himself testified, not only in other parables, but also without a parable, chiefly toward the close of his ministry on earth. And it may be seen whether his own words do not claim further affinity with those which He commanded John to write in the Book of Revelation, as they mutually show the same *things that must come to pass*. There is light, and nothing but light, in them all, provided always, as *first* to be known, that *private interpretation*, which is human, do not darken the light which is divine.

The figure of *the bride, the Lamb's wife*, which recurs repeatedly in the book of Revelation, has its significancy set forth in the words of the Lord, and also in those of the apostles, addressed to the faithful in Christ Jesus. The same truths are there presented in the same light, and the connection of the different visions is there illustrated anew.

"The *kingdom of heaven* is like unto a certain king, which made a marriage for his son. . . . And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii. 2, 11-13.—The close of one parable is thus connected with another of similar import.—"And shall cut him (that evil servant) asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth. Then (τότε) shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And

flesh, above eighteen hundred years ago, *the end of the world*, instead of *the end of the ages* which preceded his coming, or in *the fullness of the time*. The same word is translated *ages*, Col. i. 26—"The mystery hid from *ages* (not worlds) and generations, but now is made manifest to the saints;" and Eph. ii. 7, "That in the *ages* (not worlds) to come he might show the exceeding riches of his grace, &c.—Εἰς τοὺς αἰῶνας τῶν αἰῶνων is translated uniformly *for ever and ever* (like the equivalent Latin expression, *in secula seculorum*), literally *for ages of ages* (not for worlds of worlds), as denoting eternity to the creatures of a day.—One of the last things that the Lord Jesus said, if not the last words which before his ascension he uttered, those in which the Gospel by Matthew closes, were, "All power is given unto me in heaven and on earth. . . . And lo, I am with you always (literally *all the days*), even unto the end of the age (ἕως τῆς συντελείας τοῦ αἰῶνος). Amen." They that are called, and chosen, and faithful, will then be *with him*. He will come again, and take them unto himself, that where he is there they may be also. Satan is the prince of *this world* (αἰῶνος); the god of *this age* (αἰῶν).

five of them were wise, and five foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. . . . The bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said—I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 1-4 ; 10-13.

"I am jealous over you"—writes Paul to the church of God which is at Corinth, with all the saints which are in all Achaia—"with godly jealousy ; for I have espoused you to *one husband*, that I may present you as a chaste *virgin to Christ*. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the *simplicity that is in Christ*." 2 Cor. xi. 2, 3.—And again to the saints that were at Ephesus, who had not then left their first love—"Husbands, love your wives, even as Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish." Eph. v. 25-27.

The *kingdom of heaven* is like unto a certain king, which made a marriage for his son.

I heard a great multitude—saying, Alleluia ; for the *Lord God Omnipotent reigneth*. Let us be glad and rejoice, and give honor to him : for the *marriage of the Lamb is come*. xix. 1, 5-7.

The bridegroom came, and they that were *ready* went in with him to the marriage.

I have espoused you to one husband, that I may present you a chaste *virgin to Christ*. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

I heard a great voice of much people in *heaven*, saying, Alleluia A voice came out of the *throne*—And I heard as it were

The *marriage of the Lamb* is come, and his wife hath made herself *ready*. xix. 7.

I heard the number of them that were *sealed*. . . . After this, I beheld, and lo, a great multitude . . . of all nations—stood before the throne, and *before the Lamb*, clothed with white robes. vii. 4, 9. These are they which were not defiled with women ; for they are *virgins*. These are they

which follow the Lamb, whithersoever he goeth. These were redeemed from among men, the *first-fruits* unto God and to the Lamb. And in their mouth was found no guile ; for they are

without fault before the throne of God. xiv. 4, 5. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. xvi. 15. To her was granted that she should be arrayed in fine linen, clean and white, &c. xix. 8. The *bride*, the Lamb's wife. xxi. 9.

Every branch that beareth fruit, *he purgeth it*, that it may bring forth more fruit. Now ye are *clean through the word* which I have spoken unto you.—Sanctify them through *thy truth*; *thy word is truth*. John xv. 2, 3; xvii. 17. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water *by the word*.

—Be strong in the Lord.—Put *on* the whole armor of God, that ye may be able to stand against the wiles of the devil. For we *wrestle*—against principalities, against powers, against the rulers of the darkness of this world—taking the shield of faith—and the *word of God*. Eph. vi. 10–17.

Christ loved the church, and *gave himself for it*, that he might *sanctify and cleanse it*, with the *washing* of water by the word, that he might present it to himself a *glorious church*, not *having spot, or wrinkle, or any such thing*; but that it should be *holy and without blemish*. Eph. Ye are become dead to the law by the *body of Christ*, that ye should be *married to another*, that we should bring forth fruit unto God. Rom. vii. 4.

unto the marriage supper of the Lamb. xix. 8, 9. Blessed and *holy* is he that hath part in the first resurrection.—They shall be *priests of God and of Christ*. xx. 6. I will show thee the bride, the Lamb's wife.—And he showed me that great city—*having the glory of God*, &c. xxi. 9–11.

And when the King came in to see the guests, he saw there a man that had not on a wedding-garment.—Bind him hand and foot, and take him away, and cast him into outer darkness;

And I saw thrones, and they sat upon them—and the souls of them that were beheaded for the witness of Jesus, and for the *word of God*, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. xx. 4.

They *overcame him*—the devil and Satan, *the accuser of our brethren*—by the blood of the Lamb, and by the *word of their testimony*; and they loved not their lives unto the death. xii. 11.

These are they which—have *washed their robes*, and made them *white in the blood of the Lamb*. Therefore are they before the throne of God.—The Lamb which is in the midst of the throne shall feed them. vii. 14–17. The time that thou shouldest give reward—to thy *saints*. xi. 18. Their works do follow them. xiv. 13. To her was granted that she should be *arrayed in fine linen, clean and white*, for the fine linen is the righteousness of saints.—Blessed are they which are called

There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. xxi. 27. For *without* are dogs, and sorcerers, and whoremongers, and idol

there shall be weeping and gnashing of teeth. The door was shut—I know you not.

Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh. Matt. xxv. 13.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. *Blessed* are those servants, whom the Lord, when he cometh, shall find *watching*.

When he will return from the wedding.—Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, *blessed* are those servants. . . . Be ye—*ready* also. Luke xii. 35–40.

Behold, I come as a thief. Blessed is he that *watcheth*.

Blessed is he that *watcheth* and *keepeth his garments*, lest he walk naked, and they see his shame. xvi. 13.

They shall hunger no more, neither thirst any more.—For the LAMB which is in the midst of the throne SHALL FEED THEM, and shall lead them unto living fountains of waters. vii. 16, 17.—The marriage of the Lamb is come, and his wife hath made herself ready.—*Blessed* are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. xix. 7, 9.

The simplicity that is in Christ is simplicity itself. Whenever disciples can truly say, as once they did, and as all who are really such can ever say, *Yea, Lord*, to his own question, *Have ye understood all these things?* the mysteries of the kingdom of heaven, made known by Jesus, and shown to his servants, are simple like the sight of wheat and tares growing together in the same field, till the harvest come—simple as the gathering of fishes, good and bad, in the same net, till it be drawn to shore—simple as is the faith that in due season, and ere long, the reapers shall thrust in the sickle, and the fishermen shall draw the net—simple as is the sight—for here, where all else is a shadow, faith is the *substance* and the sight—of the work that shall be done and the separation that shall then be made—simple as the gathering of the tares to burn them, and the gathering of the wheat into the garner, though the kings of the earth, and of the whole world, and their armies, shall supply the illustration in the one case, and, simultaneously too, the elect of God, from the four winds of heaven, in the other—simple as in

good husbandry is the gathering, at the rightful owner's command, of *every* noxious and defiling weed out of *his field*, that it may be cleared of them *all*—and the kingdoms of *this world*, of which Satan was before the prince, become the kingdom of God and of his Christ—and simple as the gathering, and simple too as separating the children of two families, when they have been long enough together, and placing them respectively, each in his own father's house. If men can do the one at the bidding of an earthly master, angels can do the other when sent forth by their Lord to execute the word of the heavenly King : and the simplicity is still maintained, and things different distinguished, as burning in a furnace, or shining in the firmament.

Free is the grace, and simple is the faith of the gospel now, like the command of a king to his servants to go and bid as many as they can find in the streets and lanes, the highways and the hedges, to come unto the marriage ; and glorious is the grace of so free a call to the marriage of the King's Son. But no less simple and positive is the truth that none who refuse to come, and make excuses because of other things, and that none who have not a wedding garment, shall sit at his table or taste of his supper ; even as it is plainly written that *without faith it is impossible to please him*, and *without holiness no man shall see the Lord*. Here again the simplicity that is in Christ, faith in his faithful word, is simple as an act of betrothment, and genuine as ever was the love of espousals ; simple as raiment clean and white is the meet decking of a bride—as looking for the bridegroom's coming, or listening to the bridegroom's voice—it is simple and distinct, as bearing lamps with oil, or lamps with none ; as watching, or sleeping ; as ready, or not ; as being arrayed in white robes, or walking naked ; as having, or not having the wedding garment—when the guests are all met, the house full, the supper ready, and the king comes in. It is simple and different, as any one thing can differ from another—ranked among his chosen, or numbered with his foes : either standing before the throne of God and of the Lamb, with palms in their hands, and shouting, Salvation to the Lord, or else crying in terror to the mountains to fall on them, and hide them from his face. In the one case, simple as entering in through the gates with joy and gladness, and sitting in blessedness at the marriage supper of the Lamb, feasting as none else can ever feast, ~~not~~

they till then, their souls satisfied with his likeness as with his love—a glorious church, without spot or wrinkle or any such thing, seated with her glorious King, the King of righteousness, whose shout is in the midst of them, and who himself shall feed them—the Father of glory there, in whose kingdom they shine like the sun, whose name is in the foreheads, whose face they see, and with whom as with the Lamb they dwell, where there is no more death, no night, neither pain, nor sorrow, nor crying, but glory, honor, and pleasures forevermore, where, entering once, they shall go no more out. Or, contrariwise, as simple in the other, as shutting the door, before open to the chief of sinners, while Jesus, with his own entreating voice, besought the weary and heavy laden to come unto him that they might find rest unto their souls, and the ambassadors of God in Christ's stead besought them to be reconciled unto God by the death of his Son—but open no more when the day of merciful visitation is past, and the great day of his wrath is come, in which, with altered accent, as with altered attitude and aspect, He will say to all the workers of iniquity—who, whatever their delusions to the last, would not wash their robes and make them white in the blood of the Lamb—I know you not—I never knew you—Depart from me ye cursed, as in their own filthy garments they stand *without*, where there is no feast but that of the undying worm—no light, except that of the lake of fire—no life, but the second death—no white robes, but the spot that is not the spot of God's children, fixed forever in the soul—no shout, or sound of joy, but weeping, and wailing, and gnashing of teeth, all the louder, and the bitterer, and the worse, because such simple truths were before disregarded or derided, till his mercy is clean gone forever, and the glories of the kingdom of heaven are hid forever from the sight of those who would not learn its mysteries from Jesus, nor believe till they see that his words are true, and shall never pass away, and that the door once shut is shut forever.

How full of meaning, however simple, like the laws He has given to nature, are the words of Jesus as he opened his mouth in parables, and uttered things which had been kept secret from the foundation of the world; and as he told these truths and declared these parables to his disciples till they understood all these things, with this distinction between them and others to the present hour, "Seeing they

see not, and hearing they hear not, neither do they understand. But blessed are your eyes, for they see, and your ears for they hear." And what meaning is there also in the corresponding benediction, which both prefaces and closes the Revelation of Jesus Christ—as John bare record of the *word of God*, and of the testimony of Jesus, and of all things that he saw, "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand.*" "*Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book.*"

The freeness of the grace of the Lord and Saviour Jesus Christ is as expressly maintained and as clearly recorded in one of the last verses of the Book of Revelation, as in any other part of the glorious gospel of the blessed God. For while the streets and lanes, the highways and the hedges,¹ are consecrated by the Lord's own words for the preaching of the gospel of the kingdom—*The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*²

The Lord's own words here again combine the separate visions in which the Lamb in the midst of the throne feeds his redeemed—reward is given to the saints—the marriage of the Lamb is come—and the bride, the Lamb's wife, is seen in her glory; and also the visions, or things which John saw, that are associated with these, in which his enemies meet their doom.

Other harmonies in like manner show *the simplicity that is in Christ*; and how he has joined together things that can not be dissevered.

As the Father hath life in himself; so hath He given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. John v. 26, 27.

according as his work shall be.
beginning and the end, the *first* and

And hath given him authority to execute judgment also, because He is the *Son of man*.

I am the *first* and the *last*: I am he that *liveth* and was dead: and, behold, I am alive for evermore, Amen: and have the keys of hell and of death. i. 17, 18. 8. Behold, *I* come quickly; and my reward is with me, to give every man

I am Alpha and Omega, the beginning and the last. xxii. 12, 13.

—Hide us from—the wrath of the *Lamb*; for the great day of his *wrath* is come. vi. 16, 17. Upon the cloud sat like unto the *Son of*

¹ Luke xiv. 23

² Rev. xxii. 17.

man. The time is come *for thee* to reap; for the harvest of the earth is ripe. xiv. 15. In righteousness doth He judge. His name is the Word of God. He treadeth the wine-press of the fierceness and wrath of Almighty God. xix. 11, 13, 15.

Marvel not at this: for the hour is coming, in which *all that are in their graves shall hear his voice, and shall come forth*; Thy wrath is come, and the time of the dead, that they should be judged. xi. 18. And I saw dead, small and great, stand before God—and the sea gave up the dead which were in it: and death and hades (the grave) delivered up the dead which were in them. xx. 12, 13.

They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v. 27-29. And the dead were judged of those things which were written in the books, according to their works—and they were judged every man according to their work. xx. 12, 13.

They that have done good unto the resurrection of life; Lo, a great multitude which no man could number—stood before the throne, and before the Lamb—

The Lamb—shall lead them unto living fountains of waters, &c. vii. 9, 17. The time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great. xi. 18. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. xiv. 13. The marriage of the Lamb is come, and his wife hath made herself ready. The fine linen is the righteousness of saints. xix. 7, 8. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. xx. 6. And the books were opened; and another book was opened, which is the book of life. xx. 12. There shall be no more death. The bride, the Lamb's wife. There shall in no wise enter into it any thing that defileth—but they which are written in the Lamb's book of life. xxi. 4, 9, 27. They shall reign for ever and ever. xxii. 5.

And they that have done evil, unto the resurrection of damnation. John v. 28, 29. The hour of his judgment is come. If any man worship the beast—he shall be tormented with fire and brimstone. And the smoke

of their torment ascendeth up for ever and ever: and they have no rest day nor night, &c. xiv. 7, 9-11. These both (the beast and the false prophet) were cast alive into a lake of fire burning with brimstone. xix. 20. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. xx. 14, 15. Murderers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death. xxi. 8.

And He spake a parable unto them to this end, that men ought always to pray, and not to faint: saying, There was

*in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, 'Though I fear not God, nor regard man; yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me; And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?'*¹

How these questions are answered, and these things shall be seen, the Lord hath also shown to his servants in the Book of Revelation, as the same Jesus sent his angel to John to testify these things in the churches.

I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him?

I saw under the altar the souls of them that were slain for the word of God—and they cried, How long, O Lord—dost thou not avenge our blood on them that dwell on the earth? vi. 9, 10: Double unto her double according to her

works: in the cup which she hath filled, fill to her double. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. xviii. 6, 20, 21, 24. True and righteous are his judgments: for He hath judged the great whore—and hath avenged the blood of his servants at her hand. And again they said, Alleluia. * And her smoke rose up for ever. xix. 1-3.

—His own elect which cry day and night unto him.

—I saw the seven angels which stood before God; and to them were given seven trumpets. And

another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hand. viii. 2-4.

And shall not God avenge his own elect, which cry day and night, And when He had opened the fifth seal, I saw under the altar

¹ Luke xviii. 1-8.

night unto him, though He bear long with them?

After a long time the Lord of those servants cometh, and reckoneth with them. Matt. xxv. 19.

In the world ye shall have tribulation. John xvi. 33.

the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* And when

robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled. And I beheld when He had opened the Sixth Seal.—And the kings of the earth, &c.—said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb: for the great day of his wrath is come. vi. 9-12, 15-17.—Lo, a great multitude which no man could number—clothed with white robes, and palms in their hands.—These are they which came out of great tribulation. vii. 9, 14.—They shall prophecy 1260 (prophetic) days, clothed in sackcloth. xi. 3.—A great red dragon, having seven heads and ten horns—stood before the woman—to devour her child as soon as it was born.—And the woman fled into the wilderness.—When the dragon saw that he was cast unto the earth, he persecuted the woman.—The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. xii. 3, 4, 6, 13, 17.—And I saw a beast—having seven heads and ten horns—and it was given unto him to make war with the saints, and to overcome them.—He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. *Here is the patience and the faith of the saints.* And I beheld another beast.—And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. xiii. 1, 7, 10, 11, 15.—The time is come for thee to reap; for the harvest of the earth is ripe.—Gather the clusters of the vine of the earth; for her grapes are fully ripe. xiv. 15, 18.—I will show unto thee the judgment of the great whore that sitteth upon many waters.—And I saw a woman sit upon a scarlet-colored beast—having seven heads and ten horns.—And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.—The ten horns which thou sawest are ten kings.—God hath put in their hearts to fulfill his will, and give their kingdom unto the beast, until the words of God shall be fulfilled. xvii. 1, 3, 6, 12, 17. In her (Babylon) was found the blood of prophets, and of saints, and of all that were slain upon the earth. xviii. 24. True and righteous are his judgments; for He hath judged the great whore, and hath avenged the blood of his servants at her hand—Alleluia; for the Lord God Omnipotent reigneth.—The marriage of the Lamb is come, and his wife hath made herself ready. xix. 2, 6, 7.

I tell you that He will avenge them *speedily*. Behold, I come as a thief.—It is done. xvi. 15, 17.—I saw another angel come down from heaven, having great power—and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.—Her plagues shall come *in one day*, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her.—*In one hour is thy judgment come*.—In one hour is she made desolate. xviii. 1, 2, 8, 10, 19. The beast was taken, and with him the false prophet.—These both were cast *alive* into a lake of fire burning with brimstone. And the remnant were slain—and all the fowls were filled with their *flesh*. xix. 20, 21.

Nevertheless when the Son of man cometh shall he find faith on the earth? The kings of the earth, and the great men, and the rich men, &c.—and every bondman, and every freeman—said—hide us from the—wrath of the *Lamb*; for the great day of his wrath is come; and *who shall be able to stand?* vi. 15, 17.—Upon the cloud sat one like the *Son of man*.—Gather the clusters of the vine of the *earth*; for her grapes are *fully ripe*. xiv. 18.—I saw three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils—which go forth unto the *kings of the earth and of the whole world* to gather them to the battle of that great day of God Almighty. Behold, *I come* as a thief, &c. xvi. 13–15. These (ten-kings) have *one mind*, and shall give their power and strength unto the beast. These shall *make war with the Lamb*, and the *Lamb* shall overcome them: for he is Lord of lords and King of kings: and *they that*

His own elect, (ἐκλεκτοὶ).

(*elect, ἐκλεκτοί*) and faithful. And he saith unto me, The waters

which thou sawest, where the whore sitteth, *are peoples, and multitudes, and nations, and tongues*. xvii. 13–15. His name is called the *Word of God*.—Out of his mouth goeth a sharp sword, that with it He should smite the *nations*.—Come that ye may eat the flesh of kings, and of captains, &c.—and of all free and bond, both small and great.—And I saw the beast, and the *kings of the earth*, and their armies gathered together to make war against him that sat on the horse, and against his army. xix. 13, 15–19.

Peter answered and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus saith unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold,

and shall inherit everlasting life. Matt. xix. 27-29. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Luke xxii. 28-30.

When the Son of man shall come in his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

looked, and lo, a Lamb stood 144,000—the first fruits unto

Ye shall sit on twelve thrones, judging, &c.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall inherit everlasting life.

that were beheaded for the witness of Jesus, and which had not worshiped the beast, neither his image, neither had received his mark.—On such the second death hath no power. xx. 4, 6.

For my sake, and the gospel's. Mark x. 29.

Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom; as my Father hath appointed unto me.

lived and reigned with Christ, &c. xx. 4. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. xxi. 14.

That ye may eat and drink at my table in my kingdom, and sit, &c.

Behold He cometh with clouds, and every eye shall see him, and they which pierced him. 1. 7.—Sealed 144,000 of all the tribes of the children of Israel. vii. 4.—I on the Mount Sion, and with him God and to the Lamb. xiv. 1, 4.

I saw thrones, and they sat upon them, and judgment was given unto them. xx. 4.

Cause that as many as would not worship the image of the beast should be killed. And caused all, both small and great, to receive a mark, &c. xiii. 16.—And the souls of them that

worshiped the beast, and which had not his mark.—On such the second death hath no power. xx. 4, 6.

—For the witness of Jesus, and for the word of God. 4.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. iii. 21. We shall reign on the earth. v. 10. They

&c. xx. 4. And the wall of the city had twelve foundations, and in them the names of the twelve

The Lamb which is in the midst of the throne shall feed them. vii. 17. Blessed are they which are called unto the marriage supper of the Lamb. xix. 9.

When the time was come that Christ should be received up, he steadfastly set his face to go to Jerusalem—even as the Scripture was fulfilled, he set his face as a flint. When he was about to terminate his final journey from the extremity of Galilee, having passed through Jericho, only the last stage remained. Before starting on it, to stop not till

he reached the mount of Olives, as to it he then turned aside,

He spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this (man) to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou laidest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that, at my coming, I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds: (and they said unto him, Lord, he hath ten pounds:) for I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, BRING HITHER AND SLAY THEM BEFORE ME. AND WHEN HE HAD THUS SPOKEN, HE WENT BEFORE, ASCENDING UP TO JERUSALEM. Luke xix. 11-27.

When he was come, having received the kingdom, he commanded those servants to be

The kingdoms of this world are become the kingdom of our God and of his Christ, and He shall

brought to him, that he might know how much every man had gained by trading, &c.

reign for ever and ever.—*The time of the dead that they should be judged, and that thou shouldst give reward to thy servants the prophets, and to the saints, &c.* xi. 15, 18.

Thy pound hath gained ten pounds.—Have thou authority over ten cities.—Thy pound hath gained five pounds.—Be thou also over five cities. Here is thy pound laid up in a napkin.—Take from him the pound, and give it unto him that hath ten pounds.—*For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.* 26.

He spake a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.—When he was returned, having received the kingdom.—Those mine enemies, that would not that I should reign over them, bring hither and slay them before me.

The time that thou shouldst give reward to thy servants.—The dead were judged out of those things which were written in the books according to their works.—They were judged every man according to their works. xi. 12, 13. Behold I come quickly, and my reward is with me, to give every man according as his works shall be. xxii. 12.

The wine-press was trodden without the city. xiv. 20. gathered them into a place called in the Hebrew tongue, Armagedon. xvi. 16.—Out of his mouth goeth a sharp sword—that with it He should smite the nation and He shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.—And I saw

the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and the rest were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth. xix. 15-21.

"When he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entrance ye shall find a colt tied, whereon yet never man sat: loose him and bring him." They found even as he had said unto them. And as he had also told them in the same words, the question was asked, Why loose ye the colt? *The Lord hath need of him;* and there at the place and moment he stood ready. They set Jesus thereon. He entered not the city without fulfilling a prophecy, than which there is none more minute in all that have to be accomplished at his second coming;

d thus, *lowly, riding on an ass, even a colt the foal of an ass*, came her King to Jerusalem.

Not thus, when he has received the kingdom, will He return. But he will come in his own glory, and in his Father's, and all his holy angels, and—as the same prophet hath testified—*all the saints* with him. In that day, when *these, the children of the kingdom*, shall be gathered by his angels, and when He shall give reward to the saints, shall not they be found *ready*, as the Lord hath said, each in his lot at the end of the days, to see his glory and to share in it, as truly as the colt was waiting when the Lord had need of him? And, as testimony on testimony tells, shall not his enemies be gathered too, and every thing that defileth and they that do iniquity, be *gathered out of his kingdom*, when He shall return, having received it? What full significancy, as *the day shall declare it*, his last words before ascending up to Jerusalem bear, is not left to be learned from a solitary testimony, as was that of his lowly entrance into Jerusalem then—“Those mine enemies, which would not that I should reign over them, *bring hither and slay them before me.*” The truth of more than the words of the superscription on the cross which Pilate wrote, “*Jesus of Nazareth, the King of the Jews,*” shall be openly shown in the sight of the heathen, when with many crowns upon his head, he shall judge and make war in righteousness, and a name shall be written on his vesture and on his thigh, KING OF KINGS, AND LORD OF LORDS. That title has to be made good; and unto Him *every knee shall bow*, but not one of them in *derision*—any more.

The King of Jerusalem coming unto it, lowly, and riding upon an ass, even upon a colt the foal of an ass!—the Judge of Israel smitten with a rod upon the cheek!—the fellow of the Almighty sold for the goodly price of thirty pieces of silver!—His garments parted by men among themselves, and lots cast for his vesture!—Messiah the Prince cut off, rejected, despised, mocked, wounded, pierced, slain, dead, and buried! Words such as these, though all written by their own prophets, are in the lips of rabbinical or rationalistic Jews, mere exclamations of incredible things, which they can laugh to scorn, as applied by Christians to the Son of David, and the King of Israel: and, sagely as they think, they can interpret them all of some other than the anointed of the Lord, the promised Messiah. And does it become

those, who cleave to the *testimonies* of the Lord as *very sure*, who maintain the simplicity that is in Christ, and who believe that He will return, having received the kingdom, to treat his own *words*, and those of the prophets, which are written for that day, as if free to deal with them after such an example of unbelief? Zechariah, as partly seen in the preceding Table, testified of other things than the coming of her King *lowly* to Jerusalem; for he had visions of the day when *Jerusalem shall be inhabited again in her own place, even in Jerusalem*, and they shall look on him whom they have pierced, and shall mourn for him. “*Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth: and the mountain of the Lord of hosts, the holy mountain.—Thus saith the Lord of hosts: if it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts.*”¹ If it be held that *Bring them hither* is not a command of the King concerning his enemies who would not have him to reign over them, and who make war against him at the last, which shall be obeyed—nor *Slay them before me*, a thing which shall be done when he returns; and that there is not a meaning yet to be seen in the *reasons* which are expressly assigned for which this parable, with the superadded assurance of what the Lord did *say*, was spoken then and *there*—hundreds of scriptures touching the coming of the Lord, and the destruction of his enemies, when He shall judge *the quick* as well as the dead at his appearing and his *kingdom*, must be dealt with as fallible interpreters best can, and as Jews have blindly changed the natural sense and obvious significancy of those testimonies, comparatively few in number, which show the humiliation of the Son of the Highest. That many more testimonies than those already adduced would thus be sacrificed at the shrine of private interpretation, will subsequently appear. *The word of the Lord of hosts*, as it then came to Zechariah, is thus *written*, “*Thus saith the Lord of hosts: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets,*”² &c. It is with the sword of the Spirit, which is the word of God, and sharper than any

¹ Zech. viii. 2, 3, 6.

² Zech. viii. 9.

two-edged sword, and which, unlike that of Mars, hath truly come down from heaven, that the battle of the Lord has to be fought; and not with reeds that spring from miry clay.

Having ascended up to Jerusalem, over which He then wept, in the midst of his only outward triumph upon earth, Jesus, in the very few last days of his ministry, spake more than ever before of his *coming*, and of the *end of the age*. The last words even of an enemy have something of solemnity, if not of sacredness. But those of Jesus may be heard, with united reverence and faith, not lessened by the fact that they were uttered at the time when he knew that he was just about to lay down his life for all that believe on his blessed name; and, finally, for the redemption of a world that hated and crucified the Lord of glory. His words have ever to be heard as those of him who is the *Lord of hosts*, of him who is Faithful and True, and to whom all power in heaven and on *earth* is committed by the Father. Whether spoken by himself, or in his own Revelation, or as God spake by the mouth of the prophets who testified of him, the word of truth is ever light: and where his *power and coming* are the express theme, multiplying testimonies might at least begin to grow into the brightness of the morning-star rising in the heart of those into whom they enter, and in whom *Christ is the hope of glory*.

O Jerusalem, Jerusalem—Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Matt. xxiii. 37–39.

written, King of kings and Lord of lords. xix. 15, 16.

And as he sat upon the Mount of Olives, his disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of *thy coming*, and of the *end of the age*? xxiv. 3.

Ye shall hear of wars—but the *end* is not yet.—All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall *kill* you; and ye shall be

The wine-press was trodden *without the city*. xiv. 20. Behold I come as a thief.—And he gathered them into a place called in the *Hebrew* tongue, Armageddon. xvi. 15, 16.—He treadeth the wine-press.—And he hath on his vesture and on his thigh a name

Upon the cloud sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.—The time is come for thee to reap; for the *harvest of the earth* is ripe. xiv. 14, 15.

I saw a woman clothed with the sun—and upon her head a crown of twelve stars. And she being with child, travailing in birth, and pained to be delivered

hated of all nations for my name's sake. Matt. xxiv. 6-9. Ye shall be brought before rulers and kings for my sake, for a testimony against them.—Ye shall be hated of all for my name's sake. Mark xiii. 9, 13.

overcome them; and power
—and nations. xiii. 1, 7.

But he that shall endure unto the end, the same shall be saved. Matt. xxiv. 13. Mark xiii. 13. In your *patience*, possess ye your souls. Luke xxi. 19.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. xxiv. 14.

loud voice, Fear God, and give glory to him: for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water. xiv. 6, 7.

Then shall be great tribulation, such as was not *since the beginning of the world* to this time, no; nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake these days shall be shortened. Matt. xxiv. 21, 22.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. Matt. xxiv. 29. But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall. Mark xiii. 24, 25. And there shall be signs in the sun, and in the moon, and in the stars. Luke xxi. 25.

And the powers of the heavens shall be shaken. Matt. xxiv. 29. And the powers that are in heaven shall be shaken. Mark xiii. 25.

—Behold a great red dragon, having seven heads and ten horns—stood before the woman—for to devour her child as soon as it was born. xii. 1-4. I saw a beast having seven heads and ten horns.—And it was given unto him to make war with the saints, and to was given him over all kindreds

He that leadeth into captivity shall go into captivity, he that killeth with the sword shall be killed with the sword. Here is the *patience* and the faith of the saints. xiii. 10.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto those that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a

—Who shall be able to stand? vi. 17.—And there were voices, &c., thunders, and lightnings; and there was a great earthquake, such as was not *since men were upon the earth*, so mighty an earthquake, and so great, &c. xvi. 18.

And I beheld when He (the Lamb) had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together. vi. 12-14. And there was war in heaven: Michael and his angels

And upon the earth distress of nations, with perplexity—the sea and the waves roaring; *men's hearts* failing them for fear, and for looking after those things which are coming on the earth: *for the powers of heaven shall be shaken.* Luke xxi. 25, 26.

fought against the dragon; and the dragon fought and his angels, and prevailed not; *neither was their place found any more in heaven.* And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. xii. 7-9.

And then (*róre*) shall appear the sign of the Son of man in heaven: and then (*róre*) shall all the tribes of the earth mourn. Matt. xxiv. 30.—Upon the earth distress of nations, with perplexity, the sea and the waves roaring; *men's hearts* failing them for fear, and for looking after those things which are coming on the earth; *for the powers of heaven shall be shaken.* Luke xxi. 25, 26.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, &c. vi. 15. *Woe* to the inhabitants of the earth, and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. xii. 12.

And then (*róre*) shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Matt. xxiv. 30. And then (*róre*) shall they see the Son of man coming in the clouds with GREAT POWER and glory. Mark xiii. 26. And then (*róre*) shall they see the Son of man, coming in a cloud with power and great glory. Luke xxi. 27.

—And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? vi. 16, 17. Thou hast taken to thee thy GREAT POWER. xi. 17.—Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. xii. 10.—And I looked, and behold a white cloud, and upon the cloud sat like

unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.—The time is come for thee to reap. xiv. 14, 15. His eyes were as a flame of fire, and on his head were many crowns.—And out of his mouth goeth a sharp sword, that with it He should smite the nations.—And He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. xix. 12-16.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his ELECT (*rois éklectois autou*) from the four winds, from one end of heaven to the other. Matt.

—A great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes.—These are they

xxiv. 31. And then (*rôte*) shall he send his angels, and shall gather together his *ELECT* (*ἐκλεκτοί*) from the four winds, from the uttermost part of the earth, to the uttermost part of heaven. Mark xiii. 27.

which came out of the (*rôv*) great tribulation, and have washed their robes and made them white in the blood of the Lamb. vii. 9, 14.—Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldst give reward unto thy servants the

prophets, and to the *SAINTS*, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth. xi. 18. Now is come *salvation*. xii. 10. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for *THEE* to reap; for the *harvest of the earth* is ripe. And He that sat on the cloud thrust in his sickle *on the earth*; and the earth was reaped. xiv. 15, 16. He is Lord of lords and *King* of kings; and they that are with him are called, and chosen (*ἐκλεκτοί*), and faithful, xvii. 14. The marriage of the Lamb *is* come, and his wife hath made herself ready.—Blessed are they that are called unto the marriage supper of the Lamb. xix. 7, 9. I saw thrones, and they sat upon them, and judgment was given unto them.—Blessed and holy is he that hath part in the *first* resurrection. xx. 4, 6. He that is holy, let him be holy *still*. xxii. 11.

Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye *know that summer is nigh*: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, &c. Matt. xxiv. 32–36. Mark xiii. 28–31. And when these things *BEGIN TO COME TO PASS*, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the *fig-tree*, and all the trees; when they now shoot forth, ye see and know of your yourselves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the *kingdom of God* is nigh at hand. Verily I say unto you, this generation shall

But in the days of the voice of the seventh angel, when he shall *BEGIN TO SOUND*, the *mystery of God* shall be finished, as he hath declared to his servants the prophets. x. 7. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ. . . . And the nations were angry, and thy wrath is come, and the time that thou shouldst give reward to thy saints, and shouldst destroy them that destroy the earth. And the temple of God was opened in heaven, and there was *seen* in his temple the ark of his testament, &c. xi. 15, 18, 19. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the *kingdom of our God*, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the

not pass away, till all be fulfilled. blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the

death. *Therefore rejoice, ye heavens, and ye that dwell in them.* Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time. xii. 10-12. And I saw—they that had gotten the victory over the beast—having the harps of God. And they sing the song of Moses—and the song of the Lamb. . . . *All nations shall come and worship before thee ; for thy judgments are made manifest.* And after that I looked, and beheld the temple of the tabernacle of the testimony in heaven was opened, and the seven angels came out of the temple, &c. xv. 2-6. And he (one of the seven angels which had the seven vials full of the seven last plagues) said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold I come quickly. xxii. 6, 7.

—As the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. For *wherever the carcase is, there will the eagles be gathered together.*—As the days of Noe, so shall also the Son of man be.—Then shall two be in the field ; the one shall be taken and the other left. Matt. xxiv. 27, 28, 37-40. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other—so shall also the Son of man be in his day.—As it was in the days of Noe, &c. I tell you, in that night there shall be two men in one bed—two women shall be grinding together—two men shall be in the field—the one shall be taken, and the other left. And they answered and said unto him, *Where, Lord ?* And he said unto them, *Wheresoever the body is, thither will the eagles be gathered together.* Luke xvii. 24-37.

—They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief—and He gathered them together to a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air. And there came a great voice—from the throne saying, It is done. xvi. 14-17. They that are *with him* are called, and chosen, and faithful. xvii. 14.—And I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war—His name is called the Word of God. And the armies in heaven followed him upon white horses, clothed in fine linen, white and clean—He treadeth the wine-press of the fierceness and wrath of Almighty God—And I saw an angel stand-

ing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the FLESH of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, free and bond, both small and great—and the

beast was taken—and the remnant (the rest, *of λοιποί*) were slain with the sword of him that sat upon the horse, which proceeded out of his mouth : and all the fowls were filled with their *flesh*. xix. 11, 13–15, 17–21.

Heaven and earth shall pass away,

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. xx. 11.—I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. xxi. 1.

But my words shall not pass away.

And the rest were slain with the sword of him that sat upon the horse, which sword *proceeded out of his mouth*. xix. 21. And he said unto me, These sayings are faithful and true. *I Jesus* have sent mine angel to testify unto you these things in the churches. xxii. 6, 16.

But of that day and hour knoweth no man.—But as the days of Noe were, so shall the coming of the Son of man be. For as in the days of Noe that were before the flood, they were eating and drinking—until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of Man be. Then shall two be in the field, &c. Matt. xxiv. 36–40. Luke xvii. 26, 27.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought—but the *same day* that Lot *went out of Sodom* it rained *fire and brimstone* from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. Luke xvii. 28–30.

Therefore shall her plagues come in *one day*, death, and mourning, and famine; and she shall be utterly burned *with fire*; for strong is the Lord God who judgeth her.—Rejoice over her—ye holy apostles and prophets. xviii. 7, 8, 20. These both were cast *alive* into a lake of *fire burning with brimstone*. xix. 20.

Watch, therefore; for ye know not *what hour your Lord doth come*. But know this, that if the goodman of the house had known in what watch the thief would come, he would have *watched*, and would not have suffered his house to be broken up.

And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman—said to the mountains, Fall on us.—For the great day of his wrath is come; and who shall be able to stand. vi. 15–17. Behold, I come as a thief. xvi. 15.

The *time*—that thou shouldest give reward to thy servants the prophets, and to the saints—and shouldest *destroy them that destroy the earth*. xi. 18. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Behold, I come as a thief. Blessed is he that *watcheth* and keepeth his garments, lest he walk naked, and they see his shame. xvi. 15.

Therefore be ye also *ready*; for in such an hour as ye think not the Son of man cometh.

Who then is a *faithful* and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant whom his Lord when he cometh shall find so doing.

Blessed are they which are called to the marriage supper of the Lamb.

Verily I say unto you,

That he shall make him ruler over all his goods. Matt. xxiv. 42-47.

But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken;

xxi. 7, 8.—And it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that *should be killed as they were*, should be fulfilled. And I beheld when he had opened the sixth seal, &c. vi. 11, 12. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb. xvii. 13, 14. And I saw the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. xix. 19.

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

—and shall see no sorrow. Therefore shall her plagues come in one day.—In one hour is thy judgment come. xvii. 3, 7, 8, 10. —They are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief.—It is done. xvi. 14, 15, 17.

And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Matt. xxiv. 48, 51.

The marriage of the Lamb is come; and his wife hath made herself *ready*. xix. 7.

He is Lord of lords, and King of kings; and they that are with him are called, and chosen, and *faithful*. xvii. 14.

Behold, I come as a thief. *Blessed* is he that watcheth, and keepeth his garments. xvi. 15. And he saith unto me, Write,

And he saith unto me, These are the true sayings of God. xix. 9.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.

All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her.— . . . She saith, I sit a queen

These both were cast alive into a lake of fire burning with brimstone. And the rest were *slain* with the sword of him that sat upon the horse. xix. 20, 21.—Whoever was not found written

in the book of life was cast into the lake of fire. xx. 15.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares,

How much she hath glorified herself and lived deliciously, so much torment and sorrow give her;

For as a *snare* shall it come on all them that dwell on the face of the whole earth,

For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day

—for strong is the Lord God who judgeth her. xviii. 7, 8.—Every bondman and every freeman said—The great day of his wrath is come; and who shall be able to stand? vi. 15, 17.

Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass. Luke xxi. 34-36.—Watch ye therefore—lest coming suddenly he find you sleeping.—And what I say unto you, I say unto all, Watch. Mark xiii. 35-37.

Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments; lest he walk naked, and they see his shame. xvi. 15.

—That ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke xxi. 36.

The time that thou shouldest give reward—to the saints—and shouldest destroy them that destroy the earth. xi. 18. A great multitude stood—before the throne and before the Lamb.—These are

they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne, &c. vii. 9, 14, 15. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. xxii. 12-14.

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. THEN (τότε) shall the KINGDOM OF HEAVEN be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, &c. Matt. xxiv. 50, 51; xxv. 1. See p. 167.

For the kingdom of heaven is as a man traveling in a far country, who called his own servants, and delivered unto them his goods.—And after a long time the Lord of

these servants cometh and reckoneth with them, &c. Matt.
xxv. 14, 19, &c. See p. 179.

When the *Son of man* shall come in his glory. I looked, and behold a white cloud, and upon the cloud sat like unto the *Son of man*, having on his head a golden crown. xiv. 14. His eyes were as a flame of fire, and on his head were many crowns.—And his name is called the *Word of God*.—He hath on his vesture and on his thigh a name written, *King of kings and Lord of lords*. xix. 12, 13, 16.

And all his holy angels with him, . Another angel—and another angel—and another angel. xiv. 15, 17, 18. And the armies which were in heaven followed him. xix. 14.

Then shall he sit upon the throne of his glory : —Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the *Lamb* ; for the great day of his wrath is come. vi. 16, 17.—And I saw a great white throne, and him that sat on it. xx. 11.

And before him shall be gathered all nations : And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman—said—Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the *Lamb*. For the great day of his wrath is come.—And a great multitude, which no man could number, out of all nations, and kindreds, and peoples, and tongues, stood before the throne and before the *Lamb*. vi. 15-17 ; vii. 9.—And He gathered them together (the kings of the earth and of the whole world). xvi. 16. And I saw the dead, small and great, stand before God. xx. 12.

And He shall separate them one from another, as a shepherd divideth his sheep from the goats : He that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.—And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press, &c. xiv. 16, 19.—He hath judged the great whore, which did corrupt the earth.—His wife hath made herself ready. xix. 2, 7. And the books were opened—and the dead were judged out of those things which were written in the books, according to their works. xx. 12.

And he shall set the sheep on his right hand, but the goats on the left. Then (*rôte*) shall the *King* say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Thou hast made us unto our God *kings* and priests, and we shall reign upon the earth.—And every creature which is in heaven, and on the earth—heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and to the *Lamb*, for ever and ever. v.

10, 13. The kingdoms of *this world* are become the kingdom of our Lord, and of his Christ.—The time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, &c. xi. 15, 18. I saw thrones, and they sat upon them.—They lived and *reigned with Christ*. xx. 4. And I saw a new heaven and a new *earth*.—And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people.—I will show thee the bride, the Lamb's wife.—And he showed me that great city—having the glory of God.—And the nations of them which are saved shall walk in the light of it; and the kings of the *earth* shall bring their glory and honor into it.—And they shall bring the glory and honor of *the nations* into it. xxi. 1-3, 9-11, 24, 26. The throne of God and of the Lamb shall be in it.—They shall see his face.—They shall reign for ever and ever. xxii. 3-5.

Then (*rére*) shall He say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment:

able, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. xxi. 8.

But the righteous into life eternal. Matt. xxv. 31-46.

The smoke of their torment ascendeth up for ever and ever. xiv. 11. Her smoke rose up for ever and ever. xix. 3. Whosoever was not found written in the book of life was cast into the lake of fire. xx. 15. But the fearful, and unbelieving, and the abomin-

The Lamb—shall lead them unto living fountains of waters.

vii. 17. The time of the dead that they should be judged, and that thou shouldest give reward to the *saints*, &c. xi. 18. Blessed and holy is he that hath part in the first resurrection, over such the *second death hath no power*. xx. 6. There shall be no more death.—There shall be no night there. xxi. 4, 25. In the midst—the *tree of life*. xxii. 5, &c.

The Lord Jesus Christ is the light as the life of his people, whom he delivers from their darkness, and saves from their sins. The mysteries of the kingdom of heaven, as made known by him, are no longer mysteries to them. There is naught but perfect harmony between his words, as he spake to the people in parables, or expounded them privately to his disciples, or told them the things which must come to pass, when, having received the kingdom, He shall return.

The relative connection of the *things* here revealed, when the *time* of their completion shall come, is as express and

distinct as is the testimony of his apostle that *the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom*, or the sayings of this book, and the things which John saw and recorded when the sixth seal was opened, and when the seventh trumpet sounded, and the kingdoms of this world shall become *the kingdom of God and his Christ*, when He takes to himself his great power and reigns.

At the end of *this age*, of which Satan is the god, comes the destruction of his children; and *then*—for that word of Jesus, so often repeated, leaves no interval between—shall the righteous shine forth like the sun in *the kingdom of the Father*. With the darkening of the sun and of the moon, the falling of the stars, and the shaking of the heavens and of the powers that are in them, He has identified, as to time, by the same express word, the appearing of the sign of the Son of man, and, as in Joel and the Revelation, the coming of the great and terrible day of the Lord, “*Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory; and He shall send his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other.*” The sixth seal, which He opened, has the Lord himself, as well as the prophets, for its interpreter.

The Lord when He cometh shall make the wise and faithful servant ruler *over all his goods*; as he that overcometh shall inherit all things; and coming in a day when he looketh not for him, and in an hour when he is not aware, He will cut asunder the evil servant, and appoint him his portion with the hypocrites, where there is weeping and gnashing of teeth. “*Then,*” as the Lord ever testifies anew of the same things, as accomplished at the same time, “*shall the kingdom of heaven be likened unto ten virgins—and they that were ready went in to the marriage; and the door was shut.*” As if the same truths needed to be repeated till the Lord’s own words should fix them in the hearts of the faithful, the good Shepherd whose voice his own sheep hear, as they flee from the voice of strangers, confirmed them anew to the last, and told the things which must be done when He shall come again. “*When the Son of man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of his glory: and be-*

fore him shall be gathered all nations." All the *tribes of the earth* shall mourn when they see the Son of man coming with power. He will judge the quick and the dead at his appearing and his kingdom. As the sower is the Son of man, so is he seen, at the time of harvest, with a sharp sickle in his hand. Then, in the end of this age, as He expounded the parable, shall He send forth his angels; and all things that offend, and they that do iniquity, shall be gathered out of his kingdoms; and they shall sever the wicked from among the just. And when the Shepherd of Israel, the Shepherd and Bishop of souls, once the meek and lowly Jesus who laid down his life for his sheep, shall sit, the Shepherd King, upon his throne of glory, in the day of judgment and perdition of ungodly men, "He shall separate them from one another, as a shepherd divideth his sheep from the goats;" and his work shall then be perfect work—even as seen to this hour in Palestine, when at the close of day, when each goes to his own fold; not a goat or kid is seen among the sheep, nor a sheep or lamb among the goats. The Judge has not assigned a different *hour* for the resurrection of the just and the unjust, any more than for the judgment of the quick and of the dead. "The hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." And when the Son of man shall sit upon his throne of glory, and he shall set the sheep on his right hand, but the goats on the left, "Then shall the king say to them on his right hand, Come, ye blessed of my father, inherit the *kingdom prepared for you from the foundation of the world*."—Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—"And these shall go away into everlasting punishment; but the righteous into life eternal."

The kingdom prepared from the foundation of the world, then comes; and then the righteous enter it. Then the children of the kingdom, in whose hearts Christ reigned, not by things which their hands did handle or their lips did taste, but by his word and Spirit, shall shine forth as the sun in the kingdom of the Father, of which and of whom they were the *children*. The kingdom of heaven, the kingdom of the Father, the kingdom prepared from the foundation of the world, is

one and the same. Wherever its mysteries are made known, in regard to the relation which these things bear to each other; in respect to the time when they must come to pass, the direct testimony of Jesus will, in the comparison of scripture with scripture, be ever seen to be the same as that of the prophets, by whom God spake of the times of the restitution of all things. And thus, where *time* is mentioned in the Book of Revelation, those things are allied, which Jesus himself had so often joined together. *And the seventh angel sounded : and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth. Rev. x. 15-18.*

CHAPTER VIII.

TESTIMONIES IN THE WRITINGS OF MOSES COMPARED WITH THE BOOK OF REVELATION, AND OTHER SCRIPTURES.

O fools, and slow of heart to believe all that the prophets have spoken, were the first words of Christ to the two disciples on their way to Emmaus, when they told him how their hopes in Jesus of Nazareth had perished by his crucifixion. He added, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at *Moses and all the prophets*, he expounded unto them in all the Scriptures, the things concerning himself." On the same day, if not the same hour, for in that they rose up and returned to Jerusalem, He showed himself to his apostles for the first time after his resurrection; and he said unto them, These are the words which I spake unto you while I was yet with you, that *all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me*.¹ Had ye believed Moses, said Christ, ye would have believed me: for he wrote of me. But if ye believe not his *writings*, how shall ye believe my words?² The Lord also appealed to the testimony of David, and declared by whom he spake. David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.³ There, as Paul testifies, in making the same appeal, Christ sits, and must reign, till he hath put all enemies under his feet.⁴ It is in testifying of his power and coming, as an eye-witness of his majesty, that the Apostle Peter says, Ye do well to give heed to *the sure word of prophecy*.

The harmony of that word has farther to be illustrated, and new things to be added to old, or other testimonies to be adduced, from the writings of Moses, the Psalms of David, and the books of the prophets, as they unitedly testify of the power and coming of the Lord.

¹ Luke xxiv. 25-27, 44. ² John v. 46, 47. ³ Mark xii. 36. ⁴ 1 Cor. xv. 25.

However far, and however long men may put asunder what God hath thus joined together in his word, "*the song of Moses the servant of God, and the song of the Lamb*" shall be sung by them that had gotten the victory over the beast, and over his image, when *the judgments of God are made manifest*. And in farther extending the comparison of Scripture with Scripture, a first place may here be suitably given to judgments recorded in that song—the last words of which are those of the mercy of God to his land and his people—which have yet to be made manifest ere the triumphant saints in glory shall take up their harps to sing it, as fulfilled.

Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. Heb. iii. 5. In his *writings* is the record of the word of the Lord, coeval with the fall, *I will put enmity between thee* (the serpent) *and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*. Gen. iii. 15. The heel of the seed of the woman was bruised, in the hour of Satan and the power of darkness; the head of the serpent has yet to be bruised: and this work shall be that of the Lamb slain from the foundation of the world. Of him Moses testified, in recording what the Lord said unto him, I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, *I will require it of him*. Deut. xviij. 18, 19. The word that I speak unto you, said Christ, by it shall ye be judged at the last day. When the king shall return, his enemies shall be slain before him. The *rejecting* of the Jews followed their rejection of him. Faithful as a servant of God, the leader and legislator of Israel set *curses* as well as *blessings* before them; and the judgments of God, as hitherto they have fallen on that once chosen race, are to be read as clearly in his writings, before they first entered Canaan, as in their history in ages past, stricken as they have been from generation to generation, and scattered as they still are throughout the world. These have a place in his song: but not these only. Other things besides are written in it, and also other judgments, of which the nations of the earth, with whom the Lord hath a controversy, because

of his people Israel, have yet to be the witnesses, as the Jews have been, and have still to be of theirs. *The end of this age* is not yet. The history neither of Jew nor Gentile is finished; but the end of it, in respect to both, may be read in the word of Him whose *eyes behold the nations*, and who has said of Jerusalem which He chose, *Thy walls are continually before me*. The first part of the testimony which He has given concerning *the end of these things*, has to be read in the writings of Moses. Whether its harmony with the words of the Revelation of Jesus Christ, and other scriptures, be not such that the *song of Moses*, the servant of God, and the *song of the Lamb* shall then be sung together, as the same *harps* are attuned to each, let the reader judge, as the words of God determine. They whom John saw as they sung them both, and had gotten the victory (over what beast, *testimonies* to be adduced in the next volume will show), stood as it were *on a sea of glass mingled with fire*—meet symbol, it may be, as other scriptures teach, of that day of wrath and consummating judgments of which Moses wrote and Jesus testified—even as the singing of these conjoined songs is more than the symbol of their triumph and their joy.

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God. And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. Rev. xv. 1-4.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain: my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass. Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of

truth, and without iniquity, just and right is he. . . . Remember the days of old, consider the years of many generations: ask thy father and he will show thee; thy elders, and they will tell thee. When the most high divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. . . . And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them, I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges. For their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompense: their foot shall slide in due time; for the day of calamity is at hand, and the things that shall come upon them make haste. For the Lord

shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up or left. And he shall say, Where are their gods, their rock in whom they trusted: which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood (and my sword shall devour flesh), and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.—Deut. xxxii. 1-4, 7-9, 20-43.

3, 4. Ascribe ye greatness unto our God. He is the rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity; just and right is He.

7-9. Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee; when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. —(In thee (Jacob), and in thy seed shall all the families of the earth be blessed. Gen. xxviii. 14).

20. And He said, I will hide my face from them, I will see what their end shall be. 29. O that they were wise, that they

Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

For all nations shall come and worship before thee. xv. 3, 4. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv.

34. Abraham was the heir of the world through faith. Rom. iv. 13. And I saw a new heaven, and a new earth.—And I saw the holy city, new Jerusalem, coming down from God out of heaven.—And had twelve gates—and names written thereon, which are the names of the twelve tribes of the children of Israel. xxi. 1, 2, 12.

The day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds—to the Jew

understood this, that they would consider their *latter end*! 36. For the Lord shall judge his people.

20. For they are a very froward generation, *children in whom is no faith*.

their lees: that say in their heart, *The Lord will not do good, neither will He do evil*. Zeph. i. 12.

21. They have moved me to jealousy with that which is not God; *they have provoked me to anger with their vanities*.

the day unto a rebellious people, which walketh in a way that was not good, after *their own thoughts*; a people that provoketh me to anger continually to my face. lxxv. 2, 3.

And I will move them to jealousy *with those which are not a people*; I will provoke them to anger with a foolish nation.

that I would bring thee against them? Ezek. xxxviii. 17.—Assemble yourselves, and come, all ye *heathen*; let the *heathen* be wakened, and come up to the valley of Jehoshaphat. Joel iii. 11, 12. And He gathered them together into a place called in the Hebrew tongue Armageddon. Rev. xvi. 16.

22. For a fire is kindled in *mine anger*, and shall burn unto the lowest hell,

like a whirlwind, to render his *anger with fury*, and his rebuke with *flames of fire*. For by *fire*—will the Lord plead with all flesh. Their worm shall not die, neither shall their *fire* be quenched. Isa. lxvi. 15, 16, 24.—The day of *wrath* and revelation of the righteous judgment of God: who will render—unto them that are contentious, and do not obey the truth—*indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile*. Rom. ii. 5–9. But the fearful, and unbelieving, &c., shall have their part in the lake that burneth with fire and brimstone: which is the second death. Rev. xxi. 8; xiv. 10, 11; xviii. 8, 9; xix. 3, 20; xx. 13, 14.

And shall consume the earth with her increase,

I will utterly consume all things from off the land. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked.—All the earth shall be devoured

first. As many as have sinned in the law, shall be judged by the law—in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Rom. ii. 5–16.

And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees, *The Lord will not do good*, Zeph. i. 12.

They rebelled, and vexed his Holy Spirit: therefore He was turned to be their enemy, and He fought against them. Isa. lxiii. 10. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after *their own thoughts*; a people that provoketh me to anger continually to my face. lxxv. 2, 3.

Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years

that I would bring thee against them? Ezek. xxxviii. 17.—Assemble yourselves, and come, all ye *heathen*; let the *heathen* be wakened, and come up to the valley of Jehoshaphat. Joel iii. 11, 12. And He gathered them together into a place called in the Hebrew tongue Armageddon. Rev. xvi. 16.

A fiery stream issued and came forth before him. Dan. vii. 10. For, behold, the Lord will come *with fire*, and with his chariots,

like a whirlwind, to render his *anger with fury*, and his rebuke with *flames of fire*. For by *fire*—will the Lord plead with all flesh. Their worm shall not die, neither shall their *fire* be quenched. Isa. lxvi. 15, 16, 24.—The day of *wrath* and revelation of the righteous judgment of God: who will render—unto them that are contentious, and do not obey the truth—*indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile*. Rom. ii. 5–9. But the fearful, and unbelieving, &c., shall have their part in the lake that burneth with fire and brimstone: which is the second death. Rev. xxi. 8; xiv. 10, 11; xviii. 8, 9; xix. 3, 20; xx. 13, 14.

I will utterly consume all things from off the land. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked.—All the earth shall be devoured

with the fire of my jealousy. Zeph. i. 2, 3; iii. 8. The earth also and the works that are therein shall be burned up. 2 Peter iii. 10.—I saw as it were a sea of glass mingled with fire.—And they sing the song of Moses, the servant of God, and the song of the Lamb. xv. 2, 3.

And set on fire the foundations
of the mountains.

Oh that thou wouldest rend the
heavens, that thou wouldest come
down, that the *mountains* might

flow down at thy presence, as when the *melting fire burneth*, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for—the *mountains flowed down at thy presence*. Isa. lxiv. 1–3. Every *mountain* and island were moved out of their places. Rev. vi. 14.

23. I will heap mischief upon
them; I will spend mine arrows
upon them.

Behold it is written before me:
I will not keep silence, but will
recompense, even recompense into
their bosom, your iniquities, and
the iniquities of your fathers together, saith the Lord. Isa. lxxv. 6, 7. I will punish the men that are settled on their lees.—That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, &c. Zeph. i. 12, 15.

24, 25. They shall be burned
with hunger, and devoured with
burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The *sword without, and terror within*, shall destroy both the young man and the virgin, the suckling, with the man of gray hairs.

When the Lord shall have
washed away the filth of the
daughters of Zion, and shall have
purged the blood of Jerusalem
from the midst thereof *by the spirit of judgment and by the spirit of burning*. Isa. iv. 4. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish-gate, and an howling from the second,

and a great crashing from the hills. Zeph. i. 10. Behold the day of the Lord cometh, and thy spoil shall be divided *in the midst of thee*. For I will *gather all nations against Jerusalem to battle*, and the city shall be taken, &c. Zech. xiv. 1, 2. And He gathered them together into a place called in the Hebrew tongue Armageddon. Rev. xvi. 16.

26, 27. I said, I would scatter
them into corners, I would make
the remembrance of them to cease
from among men: were it not that
I feared the wrath of the enemy,
lest their adversaries should be-
have themselves strangely, and
lest they should say, Our hand is
high, and the Lord hath not done
all this.

—Spare thy people, O Lord,
and give not thine heritage to
reproach, that the heathen should
rule over them: wherefore should
they say among the people, Where
is their God? Then will the Lord
be jealous for his land, and pity
his people. Joel ii. 17, 18. And
the heathen shall know that the
house of Israel went into captivity
for their iniquity: because they

trespassed against me, therefore hid I my face from them, and

gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. Ezek. xxxix. 23-25. The Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom—the Jew first, and also the Gentile—for there is no respect of persons with God. 2 Tim. iv. 1; Rom. ii. 9, 11.

29, 30. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them and the Lord had shut them up?

31. Their rock is not as our Rock, our enemies themselves (being) judges.

32, 33, 34. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures?

35. To me belongeth vengeance and recompense.

said, Vengeance belongeth unto me, I will recompense, saith the Lord. Heb. x. 30. It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. Isa. xxxiv. 8. Behold, your God will come with vengeance, even God with a recompense; He will come, and save you. xxxv. 4.

Their foot shall slide in due time:

For the day of their calamity is at hand, and the things that shall come upon them make haste.

36. For the Lord shall judge

Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. Isa. lx. 21, 22.

The kings of the earth, and the mighty men—shall say—Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. vi. 15, 16.

The tares are the children of the wicked one. The enemy that sowed them is the devil. Matt. xiii. 38, 39. Gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth. Rev. xiv. 18, 19.

It is written, Vengeance is mine; I will repay, saith the Lord. Rom. xii. 19. We know him that hath

The great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

I the Lord will hasten it in his time. Isa. lx. 22. The time is come for thee to reap.—Gather the clusters of the vine of the earth; for her grapes are fully ripe. xiv. 15, 18.—Behold I come as a thief. xvi. 15.

I looked, and there was none to

his people (v. 20), *and repent him for his servants, where He seeth that power is gone, and that there is none shut up or left.*

help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me. Isa. lxiii. 5. Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. lxxv. 8.—I will refine them as silver is refined, and try them as gold is tried; they shall call on my name, and I will hear them. Zech. xiii. 9.

37–39. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the flesh of their sacrifices, and drink the wine of their burnt offerings? let them arise and help you. See now that I, even I, am He, and there is no god with me.

In that day a man shall cast his idols of silver, and his idols of gold, which he made for himself to worship, to the moles and to the bats: to go into the clefts of the rock—for fear of the Lord, and for the glory of his majesty. Isa. ii. 20, 21. He will famish all the gods of the earth, and men shall wor-

ship him, every one from his place, even all the isles of the heathen. Zeph. ii. 11. In that day there shall be one Lord, and his name one. Zech. xiv. 9.

39. See now that I, even I, am He, and there is no God with me: *I kill, and I make alive.*

—The Lord shall punish the kings of the earth. The Lord shall reign in Mount Zion. He will swallow up death in victory.

Awake and sing ye that dwell in the dust. Behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Isa. xxiv. 21, 23; xxv. 8; xxvi. 19, 21. All that burden themselves with it (Jerusalem) shall be cut in pieces. The Lord my God shall come, and all the saints with thee. And it shall come to pass in that day that living waters shall go out from Jerusalem. Zech. xii. 3; xiv. 5, 8. The time of the dead that they should be judged, and that thou shouldest give reward—to the saints—and shouldest destroy them which destroy the earth. Rev. xi. 18. The remnant were slain. And I saw thrones, and they sat on them. And the souls of them that were beheaded for the witness of Jesus, &c. xix. 21; xx. 4.

I wound, and I heal.

Hath He smitten him, as He smote those that smote him? is

he slain according to the slaughter of them that are slain by him? By this shall the iniquity of Jacob be purged; and this all the fruit to take his sin. Isa. xxvii. 7, 9. They rebelled and vexed his Holy Spirit: therefore was He turned to be their enemy and fought against them. Then He remembered the days of old, Moses, and his people. Isa. lxiii. 10, 11. (I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they shall seek me early. Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and he will bind us up. Hos. v. 15; vi. 1.)

The Lord hath taken away thy judgments, He hath cast out thine enemy. Thou shalt not see evil any more. Zeph. iii. 15.

See now that I, even I, am He, and there is no god with me: *I kill and I make alive: I wound and I heal.* Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints—and

shouldest destroy them that destroy the earth. Rev. xi. 18. And I looked, and, behold, a white cloud, and upon the cloud (one) sat like the Son of man. The earth was reaped. The vine of the earth was cast into the great wine-press of the wrath of God. xiv. 14, 16, 19. He gathered them into a place called in the Hebrew tongue Armageddon. xvi. 16. And I saw the holy city New Jerusalem, coming down from God out of heaven. xxi. 2.

Neither is there any that can deliver out of my hand. The great day of his wrath is come; and who shall be able to stand? vi. 17.

39-41. See now that I, even I, am He, and there is no god with me. For *I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.*

And the angel which I saw stand upon the sea and upon the earth *lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer: but in the days of the voice of the seventh angel,*

when he shall begin to sound, the mystery of God shall be finished, as He hath declared to his servants the prophets. x. 5-7. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our God and of his Christ. Thy wrath is come, and the time of the dead that they should be judged—and that thou shouldest destroy them that destroy the earth. xi. 15, 18.

41. If I whet my *glittering sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.*

In righteousness doth He *judge and make war.* Out of his mouth goeth a *sharp sword*, that with it He should smite the nations. And I saw the beast, and the kings of the earth, and their armies, gathered together to *make war* against him that sat on the horse, and against his army. These both were cast alive into the lake of fire burning with brimstone, and the rest were slain with the sword of him that sat on the horse, &c. xix. 11, 15, 19-21.

42. I will make mine arrows drunk with blood,

The wine-press was trodden without the city, and blood came out of the wine-press, even unto

the horses' bridles, by the space of a thousand six hundred furlongs. xiv. 20.

And my sword shall devour flesh; and that with the blood of *And it shall come to pass at the same time when Gog shall come*

the slain *from the beginning of*
revenge upon the enemy.

against the land of Israel, saith
the Lord God, that my fury shall
come up in my face. And I will

plead against him with pestilence and with blood. Ezek. xxxviii.
18, 22. In the days of the voice of the seventh angel when he
shall *begin to sound*, the mystery of God shall be finished, &c.
Rev. x. 7. He gathered them together into a place called in the
Hebrew tongue Armageddon. And the seventh angel poured
out his vial into the air; and there came a great voice out of the
temple of heaven from the throne, saying, *It is done.* xvi. 16, 17.

And my sword shall devour flesh,
and that with the blood of the
slain, &c.

I will call for a sword against him
throughout all my mountains, saith
the Lord God: every man's sword
shall be against his brother. And

I will plead—gather yourselves to my sacrifice. A great sacrifice
upon the mountains of Israel, that ye may eat *flesh*, and drink
blood—the *flesh of the mighty*—and the *blood of the princes of the*
earth—till ye be drunken. Ezek. xxxviii. 21; xxxix. 17–19. And
it shall come to pass in that day, that a great tumult *from the*
Lord shall be among them; and they shall lay hold every one on
the hand of his neighbor, and his hand shall rise up against the
hand of his neighbor, and Judah also shall fight at Jerusalem.
Zech. xiv. 13, 14. *By his sword will the Lord plead with all*
flesh, and the slain of the Lord shall be many. Isa. lxvi. 16.
And the remnant were slain with the sword of him that sat upon
the horse, which sword proceeded out of his mouth: and all the
fowls were filled with their flesh. Rev. xix. 21.

43. Rejoice, O ye nations, with
his people:

In this mountain shall the Lord
of hosts make unto *all people* a
feast of fat things, a feast of wines
on the lees well refined. And He will destroy in this mountain.
the veil that is spread over *all nations.* Isa. xxv. 6, 7. The
former troubles are hid from mine eyes. For, behold, I create
new heavens and a *new earth.* But be ye glad and rejoice for ever
in that which I create; for behold, I create Jerusalem a rejoicing,
and her people a joy. And I will rejoice in Jerusalem and joy
in *my people.* Isa. lxv. 16–19. Rejoice ye with Jerusalem and
be glad for her, all ye that love her; rejoice for joy with her,
all ye that mourn for her; that ye may suck and be satisfied with
the breasts of her consolations; that ye may milk out and be de-
lighted with the abundance of her glory—the glory of the Gentiles
like a flowing stream. lxvi. 10–12.

Rejoice, O ye nations, with his
people: for *He will avenge the blood*
of his servants, and will render
vengeance to his adversaries.

When ye see this your heart
shall rejoice, and your bones shall
flourish as an herb: and the hand
of the Lord shall be known toward
his servants, and his indignation
toward his enemies. lxvi. 14. And after these things I heard a
great voice of much people in heaven, saying, Alleluia; salvation,
and glory, and honor, and power, unto the Lord our God. For
true and righteous are his judgments: for He hath judged the

great whore, which did corrupt *the earth* with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia: and her smoke rose up for ever and ever. Rev. xix. 1-3.

43. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty: *just and true are thy ways*, thou King of saints (marg. or nations or ages). Who shall not fear thee, O Lord, and glorify thy name? for Thou only art holy; for *all nations* shall come and worship before thee; for thy judgments are made manifest; xv. 2-4. And He gathered them (the kings of the earth and of the whole world, into a place called in the *Hebrew tongue Armageddon*.—The wine-press was trodden *without the city*.—He treadeth the wine-press of the fierceness and wrath of Almighty God, and he hath on his vesture and on his thigh a name written KING OF KINGS and LORD OF LORDS.—And I saw a new heaven and a *new earth*.—And I saw the holy city, new Jerusalem.—And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is *with men*, and He will dwell with them, and they shall be his people—and God shall *wipe away all tears from their eyes*.—And *the nations of them that are saved shall walk in the light of it*: and the *kings of the earth* do bring their glory and honor into it, &c. xvi. 16; xiv. 20; xix. 15, 16; xxi 1-4, 24.

Moses wrote of Christ. But in his song he spake of other things than the bruising of his heel: That song is sung, by them that had gotten the victory over the beast, when they also say, Thy judgments are manifest—all nations shall come and worship before thee. "When the Son of man cometh shall He find faith on the earth?" is the Lord's own question till then, to which many scriptures affix the negative it implies. "Who shall not fear thee, O Lord, and glorify thy name?" is the question which accompanies the declared manifestation of his judgments, and which many scriptures alike resolve, in conformity to the prayer of faith, as the same Jesus taught it to his disciples.—In the song of Moses testimony is borne to the day of wrath and revelation of the righteous judgment of God, *as the Lord shall judge his people*, even as according to the gospel that judgment shall fall *on the Jew first; and also on the Gentile*. It is the day of judgment so searching and severe, that the fire is

kindled in his anger which shall reach to the lowest hell. It is the day of the *revelation* of his righteous judgments, when he whets *his glittering sword*, and his right hand takes hold on judgment; even as when heaven is opened the King of kings judges and makes war in righteousness, and renders vengeance to his enemies, and rewards them that hated him and made war against him, and slays them with the *sword that proceeded out of his mouth*. It is the day in which he will make *his arrows drunk with blood*, as if they were steeped in the wine-press of his wrath, from which it so copiously and extensively flows. His *revenges upon the enemy* are shown in the destruction of the destroyers of the earth; His rewarding vengeance to his enemies and adversaries is shown in the fate of the gathered kings and nations of the whole world; while, in the same words—as spoken by Moses, uttered by Jesus, and written also in his Revelation which God gave unto him—his *avenging the blood of his servants* is the reason for the nations rejoicing with his people; the reason for the *holy apostles and prophets*, when God shall *make alive* as well as kill, rejoicing over the fall of His enemies and theirs; and the reason too for which much people in heaven ascribe salvation, and honor, and power, and glory unto the Lord their God; and a voice coming out of the throne evokes the praise of *all his servants*, when the Lord God Omnipotent reigneth.

Mercy shall rejoice over judgment. "See now that I, even I, am He, and there is no god besides me," saith Jehovah, who was first known by that name to Moses. He *kills*; and He *makes alive*: He *wounds*; and He *heals*. The song of Moses, who testified of the Lamb, whatever fearful judgments it displays, is the dirge of a world that lies in the wicked one, where sin and misery abound; but it is also, though less loud than other words of the Lord which follow after, the early herald of a new earth, in which *joy* shall abound, as righteousness shall dwell. It ends with the rejoicing of the nations, as with the restoration of Israel. After his song was closed, as this privilege was then given him, he saw the land of Canaan from the top of Pisgah, ere the Israelites as a nation entered it. But already had he testified of the time when, judgment overpast, the nations shall rejoice with Israel: and his song shall be sung with the song of the Lamb when these judgments shall be made manifest, and there shall be one kingdom, as there is one King—

the King of kings and the Lord of lords ; one fold, as there is one Shepherd and Bishop of souls ; and all *shall glorify the name of the Lord*, and all nations shall come and worship before him ; and the kingdoms of this world shall be the kingdom of God and of his Christ—when He shall have destroyed the destroyers of the earth.

Mortals must do things by bit and bit : and in earthly warfare even monarchs have to fight battle after battle. “ See now that I, even I, am He, and there is no god beside me,” are the words of him whose thoughts are not like man’s thoughts ; neither his words nor his doings like theirs. When He begins, He will also make an end. The Lord has a controversy with the world for its iniquity ; a controversy with all nations, because of his people Israel ; and a controversy too with all the persecutors of his saints, whose blood He will avenge. Farther comparison of Scripture with Scripture, will show how all these controversies shall be settled at once. *It is written* in the New Testament, as also written in the Old, by the Apostle of the Gentiles, in the Epistle to the Hebrews, as already cited, “ Yet once more I shake not the earth only, but also heaven. And this word, *Yet once more*, signifieth, *the removing of those things that are shaken*, as of things that are made, that *those things which can not be shaken may remain*. Wherefore we receiving a *kingdom which can not be moved*, let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire.” The shaking of all things will try what shall stand : things that are shaken are removed that the things which can not be shaken may remain. How all opposing powers shall be shaken till they cease ; and by what instrumentality the Lord shall execute his judgments—though the earthly agents themselves be as unconscious that they *fulfill the words of God*, as the weapon which they use—the Divine record alone can show. In commencing this chapter, we went back from the words of Christ to the writings of Moses ; and, still cleaving to the testimony, we have now to go forward from that of the Song of Moses to that of the Psalms of David, who first reigned over the house of Israel in Zion, called Christ his Lord, and wrote *things concerning him which must all be fulfilled*, till the inspired “ prayers of David the son of Jesse” are answered, even as they were “ ended,” in these words, “ *Blessed be his glorious name for*

ever! *And let the whole earth be filled with his glory; Amen and Amen.*"

The end of the matter is the same in the song of Moses, the prayers of David, the visions of Daniel, the prophecies of Isaiah, the Revelation of Jesus Christ, and the testimony of all the prophets since the world began, as *God spake* by their mouth of the restitution of all things.—The law and the prophets did homage to the gospel as Moses and Elias on the mount of transfiguration *spake of the decease which Jesus was to accomplish at Jerusalem*. These servants of God *appeared in glory* then, as more than witnesses, which paradise gave up for that hour, how the Lord will *make alive*, when they that have washed their robes and made them white in *the blood of the Lamb*, shall live and reign with Christ; when a people for his name shall have been taken out of the Gentiles, and He will return and build again the ruins of the tabernacle of *David* which is fallen down, and set it up, *that the residue of men and all the Gentiles* might seek after the Lord, who doeth all these things; and the *nations* shall *rejoice with his people*, and all kingdoms shall serve and obey him. Thus when the Song of Moses and of the Lamb shall be sung, and all these things shall be done, the glory of the Lord, not limited to the view of three *eye-witnesses* in the flesh, as they saw his majesty while they were with him on the Mount, shall as assuredly fill the earth as the waters cover the sea, and as the word of prophecy is sure.

CHAPTER IX.

TESTIMONIES IN THE PSALMS COMPARED WITH THE BOOK OF REVELATION AND OTHER SCRIPTURES.

OTHER songs of Zion, besides the song of Moses, are made ready for the time when the *war* of the kings and kingdoms of this world with the Lamb, and the battle of that great day of God Almighty, in which it shall be finished, shall be over. To show what meaning they expressly bear, when not subjected to any private interpretation, and how in them God has to be praised with the understanding and the heart also, in the faith of things unseen as yet, they need only to be read as they are written, and to be set side by side with other testimonies of the Lord.

Their claims to be a common testimony with that of other scriptures already compared, present themselves in the second Psalm, as even in the first it is written, *The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.*

PSALM II.

1. Why do the *heathen* rage, and the *people* imagine a vain thing?

The *nations* were angry. Rev. xi. 18.—But his citizens hated him, and sent a message after him, saying, We will not have this (man) to reign over us. Luke xix. 14.

2, 3. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed (Heb. *Messiah*), saying, Let us break their bands asunder, and cast away their cords from us.

These (ten *kings*) have one *mind*, and shall give their power and strength unto the beast. These shall make war with the Lamb. xvii. 13, 14. And I saw the beast, and the *kings of the earth*, and their armies, gathered together to make war against him that sat on the horse, and against his army. xix. 19.

4. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

—Come, that ye may eat the flesh of kings—and of captains—and of mighty men. xix. 17, 18.

5. Thou shalt He speak unto them in *his wrath*, and vex them in his sore displeasure. Those, mine enemies, which would not that I should reign over them, bring hither, and slay them before me. Luke xix. 27.

In my jealousy and in the fire of my *wrath* have I spoken.—The great day of *his wrath* is come.—Thy wrath is come.

6. Yet have I set my *King* upon my holy hill of *Zion*. —Having on his head a golden crown. Rev. xiv. 14. On his head many crowns.—King of kings.

xix. 12, 16. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, &c. xxi. 2. The throne of God and of the *Lamb* shall be in it. xxii. 3.

7, 8. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the *heathen for thine inheritance, and the uttermost parts of the earth for thy possession*. The kingdoms of *this world* are become (the kingdoms) of our Lord, and of *his Christ*; and He shall reign for ever and ever. xi. 15. The kings of the *earth* do bring their glory and honor into it.—They shall bring the glory and honor of the *nations* into it. xxi. 24, 26.

9. Thou shalt break them with a rod of iron;

Out of his mouth goeth a sharp sword, that with it He should smite the *nations*: and He shall rule them with a *rod of iron*. xix. 15.

Thou shalt dash them in pieces like a potter's vessel.

And he that overcometh, and keepeth my words unto the end, to him will I give power over the

nations: and he shall rule them with a rod of iron: *as the vessel of a potter shall they be broken to shivers: even as I received of my Father*. ii. 26, 27.

10–12. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest He be angry, and ye *perish* from the way, when his wrath is *kindled but a little*.

In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be *finished*. x. 7.—The time—that thou shouldest destroy them which destroy the earth. xi. 18.—Behold I come as a thief.—And the seventh angel poured out his vial into the air. It is done. xvi. 15, 17.

Blessed are all they that put their trust in Him.

The time—that thou shouldest give reward to thy servants the prophets, and to the saints, and

them that fear thy name, *small and great*. xi. 18. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. xiv. 13. Blessed is he that watcheth, and keepeth his garments. xvi. 15. Blessed are they which are called unto

the marriage-supper of the Lamb. xix. 9. *Blessed* and holy is he that hath part in the first resurrection. xx. 6. *Blessed* are they that do his commandments, that they may have right to the tree of life. xxii. 14.

The application of this Psalm to Christ, or the Messiah, is not only obvious, but the words "against the Lord, and against his Anointed," are cited in the New Testament, "against the Lord and against his Christ," as the apostle Petér appealed to the testimony of God as he spake by the mouth of his servant David. *Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.*¹ Thus the enmity between the seed of the serpent and the seed of the woman was manifested at the first, as Jesus said unto the chief priests, and captains of the temple, and the elders, *This is your hour, and the power of darkness.*² The earliest persecutions of the children of the kingdom are shown in the Book of Revelation,³ as a great red dragon stood ready to devour the man child so soon as it was born. But the counsel of the Lord has no less determined, that that man-child shall rule the nations with a rod of iron: and that in the day of the wrath of the Lamb, and of his power, He shall dash the heathen in pieces like a potter's vessel, however the kings of the earth set themselves, and whatever counsel the rulers take together, against the Lord, and against his Christ. As surely as the Lord of glory was slain, by the determinate counsel and foreknowledge of God, so surely shall the decree be fulfilled, that he will give unto Christ, his Anointed, the heathen for his inheritance, and the uttermost parts of the earth for his possession.

PSALM IX.

4. Thou *satest in the throne* judging right. 7. The Lord—*hath prepared his throne* for judgment. 19, 20. Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O Lord; that the nations may know themselves to be but men. And the kings of the earth—and every bondman, and every free-man—said—Hide us from the face of him that *sitteth on the throne*, and from the wrath of the Lamb. vi. 15, 16. And I saw a great white throne, and him that sat on it. xx. 11. Who shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. iv. 1.

¹ Acts iv. 27 28.

² Luke xxii. 53.

³ Rev. xii. 3, 4.

5. Thou hast rebuked the heathen, thou hast *destroyed the wicked*, thou hast put out their name for ever and ever.

6. O thou enemy, destructions are come to a perpetual end :

swords into plowshares—nation shall not lift up sword against nation, neither shall they learn war *any more*. Isa. ii. 4. There shall be *no more* utter destruction ; but Jerusalem shall be safely inhabited. Zech. xiv. 11. And He that *sat upon the throne said*, Behold, I make all things new. Rev. xxi. 5.

6. And thou hast destroyed cities ; their memorial is perished with them.

7, 8. But the Lord shall endure for ever : He hath prepared his throne for *judgment*. And he shall *judge the world in righteousness*, *He shall minister judgment to the people in uprightness*.

9, 10. The Lord also will be a refuge for the oppressed, a refuge *in times of trouble*. And they that know thy name will put their trust in thee : for thou, Lord, hast not forsaken them that seek thee.

to pass that whosoever shall call upon the name of the Lord shall be delivered : for in Mount Zion—shall be deliverance. Joel ii. 32. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment ; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger. Zeph. ii. 3. When these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. Luke xxi. 28. Behold, I come as a thief. Blessed is he that watcheth. Rev. xvi. 15.

11. Sing praises to the Lord, which dwelleth in Zion.

The Lord also will be a refuge for the oppressed. For thou, Lord, hast not forsaken them that seek thee. 11, 12. Declare among the people his doings. When He

For the great day of his wrath is come ; and who shall be able to stand ? vi. 17. The time—that thou shouldst *destroy* them which destroy the earth. xi. 18.

And He shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares—nation shall not lift up sword against nation, neither shall they learn war *any more*. Isa. ii. 4. There shall be *no more* utter destruction ; but Jerusalem shall be safely inhabited. Zech. xiv. 11. And He that *sat upon the throne said*, Behold, I make all things new. Rev. xxi. 5.

True and righteous are his *judgments*. In *righteousness* He doth *judge* and make war. xix. 2, 11. I saw a great white *throne* and him that sat on it. And the dead were judged according to their works. He that overcometh shall inherit all things. Rev. xx. 11–13 ; xxi. 7, 8, &c.

Come, my people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the *indignation be overpast*. For *behold the Lord cometh*, &c. Isa. xxvi. 20, 21. And it shall come

Praise our God all ye his servants. xix. 5. I saw the holy city, new Jerusalem. Behold, the tabernacle of God is with men, and He will dwell with them. xxi. 2, 3.

Shall not God avenge his own elect, which *cry day and night unto him*. Luke xviii. 7. How long, O Lord, holy and true, dost thou not *judge and avenge our blood on them*

maketh inquisition for blood He remembereth them. He forgetteth not *the cry of the humble.* that dwell on the earth? vi. 10. And great Babylon came in remembrance before God. xvi. 19.

In her was found *the blood of the prophets, and of saints, and of all that were slain upon the earth.* And after these things I heard a great voice of *much people in heaven*, saying, Alleluia: for true and righteous are his judgments: for He hath judged the great whore—and hath avenged *the blood of his servants* at her hand. xviii. 24; xix. 1, 2. I saw thrones, and they that sat upon them—and the souls of them that were beheaded for the witness of Jesus. xx. 4.

13, 14. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death; that I may show forth *all thy praise* in the gates of the daughter of Zion. Lo, a Lamb stood on the Mount Zion, and with him 144,000. And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne. xiv. 1-3. Salvation, and glory, and honor, and power, unto the Lord our God. xix. 1.

Blessed and holy is he that hath part in the *first resurrection*. They shall be *priests* of God and of Christ. xx. 6. The holy Jerusalem, descending out of heaven from God, having the glory of God. xxi. 10, 11.

14. I will rejoice in thy *salvation.* *Salvation*—unto the Lord our God. The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, &c. xix. 1-7.

15. The *heathen* are sunk down in the pit that they made; in the net which they hid is their own foot taken. These shall make war with the Lamb; and the Lamb shall overcome them. xvii. 14. They are the spirits of devils—which go forth unto the *kings of the earth,*

and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them. xvi. 14, 16. And I saw the kings of the earth—gathered together—and the beast was taken, and with him the false prophet—and the remnant were slain. xix. 19-21. They shall be gathered together as prisoners are gathered in the *pit.* Isa. xxiv. 22.

16. The Lord is known by the *judgment which He executeth*: the wicked is snared in the work of his own hands. Thus saith the Lord God; It shall also come to pass that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say,

I will go up—to take a spoil, &c. I will plead against him. Thus will I magnify myself—and I will be known in the eyes of many nations, and they shall know that I am the Lord. In that day I will give unto Gog a place there of graves in Israel—and there shall they bury Gog and all his multitude. And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid

upon them. Ezek. xxxviii. 10, &c.; xxxix. The remnant were slain with the sword of him that sat upon the horse, which sword *proceeded out of his mouth*. Rev. xix. 21. True and righteous are his judgments. The Lord God Omnipotent reigneth. xix-2, 6.

17. The wicked shall be turned into hell, The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. xxi. 8.

17. And all the nations that forget God. The time—that Thou shouldst destroy them which destroy the earth. xi. 18. Out of his mouth goeth a sharp sword, that with it he should smite the nations. He treadeth the wine-press of the fierceness and wrath of Almighty God. xix. 15.

18. For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever. Many that are first shall be last; and the last first. Matt. xix. 30. The time that thou shouldst give reward—to the saints, and to them that fear thy name, *small and great*. xi. 18.

19. *Arise, O Lord*; let not man prevail: let the heathen be judged *in thy sight*. Behold, *He cometh with clouds; and every eye shall see him*. 1, 7. Hide us *from the face of him that sitteth on the throne, and from the*

wrath of the Lamb; for the great day of his wrath is come. vi. 16, 17. I saw heaven opened. In righteousness he doth judge and make war. xix. 11.

Arise, O Lord; let not man prevail. These shall make war with the Lamb, and the Lamb shall overcome them. xvii. 14.

20. Put them *in fear*, O Lord: Men's hearts failing them for fear. And then shall they see the Son of man coming in a cloud with power and great glory. Luke xxi. that the nations may know themselves to be but men.

26, 27. Then shall all the tribes of the earth mourn. Matt. xxiv. 30. The *kings* of the earth, and the *great men*, and the rich men, and the *chief captains*, and the *mighty men*, &c.—hid themselves in the dens—and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne; for the great day of his wrath is come; and who shall be able to stand? vi. 15–17. The *nations* of them which are saved shall walk in the light of it. They shall bring the glory and honor of the nations into it. xxi. 24, 26.

In this Psalm there is not only the Lord's sitting on the throne; His throne prepared for judgment; His judging the world in righteousness, and ministering judgment to the people in uprightness; his destruction of the wicked, and his

putting out of their name for ever and ever ; the destruction of cities, and their memorial perished with them ; the sinking down of the heathen in the pit which they made, and their own foot taken in the net which they hid ; the turning of the wicked into hell, and all the nations that forget God ; but the doom of the wicked, or the righteous retribution which is visited upon them, has for its reason, For the needy shall not always be forgotten, nor the expectation of the poor perish forever. While the Lord shall minister judgment to the people in righteousness, He will *also* be a refuge for the oppressed, a refuge in times of trouble. When He maketh inquisition for blood, He remembereth them that seek him ; He forgetteth not the cry of the humble, however *long* they may have raised it ; He avenges the blood of his saints ; He lifts them up from the gates of death, that they may show forth his praises in the gates of the daughter of Zion, and *rejoice* in his salvation. While the wicked are snared in the work of their own hands, the Lord is known by the judgment which he executeth ; and even on earth, the result of his *arising*, when his throne is prepared for judgment, is, that man shall not prevail ; that the heathen shall be judged in his sight, and so put in fear by Him, that the nations shall know themselves to be but men. Here there are not wanting signs and tokens of that day, when the King of kings and Lord of lords shall *judge* and make war, nor testimonies concerning the issue of the battle of that great day of God Almighty,—such as show, in their intermingled descriptions, that though set forth in separate and successive visions of the Apocalypse, these things shall not be far apart in the day of wrath and of the *revelation* of the righteous judgment of God, when He shall judge the world in righteousness, and shall be known by the judgments which he executeth, when the heathen shall be judged, and the wicked be turned into hell, and they that seek the Lord shall be lifted up from the gates of death that they may show forth the praises of the Lord, and—not the least marvelous of all, the nations shall know themselves men, and no longer make war with the Lamb, when he shall rule them, as he shall then have broken them, with a rod of iron.

The rest of the Psalm, when sung in faith, is thus in harmony with its like prophetic beginning, *I will praise thee, O Lord, with my whole heart ; I will show forth thy marvelous works, I will be glad and rejoice in thee : I will*

sing praises to thy name, O thou Most High. When mine^d enemies are turned back, they shall fall and perish at th^e presence. For thou hast maintained my right; thou sates^d in the throne judging right.

PSALM XVIII.

The eighteenth Psalm is also recorded at the close of the history of David's reign. 2 Sam. xxii. He *spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.* The time when it was spoken is thus recorded; but that the prophet-king looked to another day and other triumphs than his own, as ere then he long had done, this Psalm itself bears testimony. It is concluded in these words, *Great deliverance giveth He to his king; and showeth mercy to his anointed, to David, and to his seed for evermore.* That he spake, by the Spirit, of the time when the Lord shall give unto his Christ, the Seed and the Son of David, the heathen for his inheritance, and the uttermost parts of the earth for his possession, seems obvious in the kindred testimony, *Thou hast made me the head of the heathen.* 43. That this Psalm has respect to other conquests than those which the first king of Zion who reigned over Israel achieved, and that it has still to be sung in *hope* by all who are the children of the kingdom, and the subjects of Zion's King, scriptural authority demonstrates.

In appealing to "the *promises* made unto the fathers," the Apostle Paul first quotes from this Psalm; and shows how the testimony of the prophets has to be received, and for what end the Scriptures were written, and Christ himself was a minister of the circumcision.

"For whatsoever things were written aforetime were written for our learning, that we through *patience* and comfort of the *Scriptures* might have *hope*. Now I say that Jesus Christ was a minister of the circumcision *for the truth of God, to confirm the promises made unto the fathers*: and that the Gentiles might glorify God for his mercy; as it is written. *For this cause I will confess to thee among the Gentiles, and sing unto thy name; And, again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, "There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; and in him*

shall the Gentiles trust. Now the *God of hope* fill you with all joy and peace *in believing*, that ye may *abound in hope*, through the power of the Holy Ghost."¹

The forty-ninth verse of this Psalm is here united with the song of Moses, another psalm of David, and the words of the prophet Isaiah. Their common testimony as thus adduced is, that the Lord's name will be praised among the Gentiles; that the Gentiles will rejoice with his people; that *all* nations and all people shall praise him; and that the root of Jesse shall reign over the Gentiles, and that in him shall the Gentiles trust. Thus did the apostle compare spiritual things with spiritual, scripture with scripture, and bring texts together which testified of the same thing. Because of this blessed *promise* Gentiles had to glorify God for his mercy; and believing the promises, as *written* by the prophets, to rejoice in *hope* through the power of the Holy Ghost, by whose inspiration they were given.

As this Psalm, bearing a united testimony, is thus conjoined with the song of Moses, it may be compared with it and other corresponding scriptures, to see what farther harmony subsists between them.

"It is written, *For this cause* I will confess to thee among the Gentiles, and sing praises to thy name." For what cause? Is there any uniformity here between the song of the lawgiver, and the psalm of the king of Israel? In the song of Moses the cause of the joy is plainly written, a joy at last common to Gentiles and Jews. "Rejoice ye nations with his people: *for* He will *avenge* the blood of his servants, and will render vengeance to his adversaries, and be merciful to his land and to his people." Not less plain is the *cause* for singing praises to his name.

"It is God that *avengeth* me, and subdueth (or destroyeth) the people under me. He delivereth me from mine *enemies*: yea, thou liftest me up above those that rise up against me: thou hast delivered me (Heb.) from the man of violence. *Therefore*"—for this cause—"will I give thanks (marg. confess) unto thee, O Lord, among the heathen, and sing praises unto thy name." In both psalms, the rejoicing and the praise are preceded by judgments; and it may be seen whether, as the cause is thus common, there be not words that agree with those of the song of Moses, the Book of Revelation, and similar testimonies, which

¹ Rom. xv. 4, 8-13.

show, as the apostle said, that Jesus Christ was a minister¹ of the circumcision to confirm the promises made unto the fathers.

1, 2. I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

He is the *Rock*, his work is perfect.—How should one chase a thousand, and two put ten thousand to flight, except their *rock* had sold them, and the Lord had shut them up? For their *rock* is not as our *rock*, even our enemies themselves being judges. Deut xxxii. 4, 30, 31.

3. I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

Whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said. Joel ii. 32.

4. The sorrows of death compassed me, and the floods of ungodly men (of Belial) made me afraid.

A great people and a strong; there hath not been ever the like.—Before their face the people shall be much pained: all faces shall gather blackness. Joel ii.

2, 6.—They are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.—And He gathered them together into a place called in the Hebrew tongue Armageddon. xvi. 14, 16.

5. The sorrows of hell compassed me about: the snares of death prevented me.

They have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people.—For a fire is kindled in mine anger, and shall burn unto the lowest hell.—I will heap mischiefs upon them: I will spend mine arrows upon them. Deut. xxxii. 21–23. He is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye to me with all your heart, and with fasting.

6. In my distress I called (Heb., as in the third verse, *I will call*) upon the Lord, and cried (Heb., *I will cry*) unto my God: He heard my voice out of his temple, and my cry came before him, even into his ears.

And with weeping, and with mourning, and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and re-

pent, and leave a blessing behind him.—Gather the people.—Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule

over them : wherefore should they say among the people, Where is their God ? *Then* will the Lord be jealous for his land, and pity his people. Joel ii. 11-18. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the *house of David*, and upon the inhabitants of Jerusalem, the spirit of grace and of *supplications* : and they shall look upon me whom they have pierced, and they shall *mourn* for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart ; the family of the house of David apart, &c. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zech. xii. 9-14 ; xiii. 1. —O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord. Matt. xxiii. 37-39.

7.. Then the earth shook and trembled ; the foundations also of the hills moved and were shaken, because he was wroth.

A fire is kindled in mine anger —and shall set on fire the foundations of the mountains. Deut. xxxii. 22. We are thine : thou never barest rule over them : they

were not called by thy name. O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence—to make thy name known to thine adversaries.—When thou didst terrible things which we looked not for, the mountains flowed down at thy presence. Isa. lxiii. 19 : lxiv. 1-3. My fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel—so that all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down. Ezek. xxxviii. 18-20. Multitudes, multitudes in the valley of decision.—The Lord shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake. Joel iii. 14, 16. There was a great earthquake.—Every mountain and island were moved out of their places.—The great day of his wrath is come. vi. 12, 14, 17.

8. There went up a smoke out of his nostrils, and fire out of his mouth devoured.

Then shall they see the Son of man coming—with power and great glory. Luke xxi. 27. His eyes were as a flame of fire. Rev. xix. 12.

9. He bowed the heavens also and came down.

Behold, a white cloud, and upon the cloud one sat like unto the Son of man. xiv. 14. And I saw

heaven opened.—The armies which were in *heaven* followed him—
xix. 11, 14.

10. He rode upon a cherub, and *did fly*: yea, he *did fly* upon *the wings of the wind*.

The hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For behold the Lord will come with *fire*, and with his chariots *like a whirlwind*.

11, 12. He made darkness his secret place.—At the brightness that was before him his thick clouds passed, hailstones and (burning) coals of *fire*. 8. *Fire* out of his mouth devoured:

To render his anger with fury, and his rebuke with flames of fire. Isa. lxvi. 14, 15.

13. The Lord also thundered in the heavens, and the Highest gave his voice; *hailstones* and *coals of fire*. 14. And He shot out *lightnings*.

I will rain upon him—*great hailstones, fire, and brimstone*. Thus will I magnify myself. Ezek. xxxviii. 22, 23. And I heard a *loud voice saying in heaven*, Now is come salvation, and

strength. xii. 10. And there were *voices, and thunders, and lightnings*.—And there fell upon men a *great hail* out of *heaven*. xvi. 18, 21.

14. Yea, He sent out his arrows and scattered them;

I will make mine arrows drunk with blood. Deut. xxxii. 42.

And He shot out *lightnings* and *discomfited* them.

The Lamb shall overcome them. xvii. 14.

8. There went up a smoke out of his (by his) nostrils, and *fire* out of his mouth *devoured*: *coals* (Heb. *burning coals*) *were kindled by it*. 12, 13. At the brightness that was before him his thick clouds passed, hailstones and (burning) *coals of fire*. The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and (burning) *coals of fire*.

A fire is kindled in mine anger, and shall burn unto the lowest hell.—They shall be *devoured with burning heat*. Deut. xxxii. 22, 24. If any man worship the beast and his image, and receive his mark in his forehead or in his hand—he shall be *tormented with fire and brimstone—in the presence of the Lamb*. Rev. xiv. 9, 10. His eyes were as a flame of fire.—These both were cast alive into a lake of *fire burning with brimstone*. xix. 12, 20, &c., &c.

THE HIGHEST gave his voice—*burning coals of fire*.

She shall be utterly *burned with fire*; for strong is the LORD GOD who judgeth her. xviii. 8.

15. *Then* the channels of waters were seen, and the *foundations of the world* were discovered at thy rebuke, O Lord, at the blast of the

And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.—And

breath of thy nostrils.

16. He sent *from above*, He took me, He drew me out of *many waters*.

17, 18. He delivered me from my strong enemy, and from them *which hated me, for they were too strong for me*. They prevented me in the day of my calamity: but the Lord was my stay.

—And they ascended up to heaven in a cloud, and their enemies beheld them. xi. 7, 10, 12. They overcame him (the devil) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. xii. 11. The dragon gave him his power, and his seat, and great authority.—It was given unto him to make war with the saints, and to overcome them.—He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints. xiii. 2, 7, 10.

19. He brought me forth also into a large place; He delivered me, because He delighted in me.

The marriage of the Lamb is come; and his wife hath made herself ready. xix. 7. I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God—the length is as large as the breadth, and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal: xxi. 9, 10, 16.

20. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me.

These are they which—have washed their robes, and made them white in the blood of the Lamb. *Therefore* are they before the throne. vii. 14, 15. The time

—that thou shouldest give reward to thy servants the prophets, and to the saints. xi. 18. And to her was granted that she should be arrayed in fine linen, *clean and white*; for the fine linen is the *righteousness of saints*. xix. 8. I saw—the souls of them which had not worshiped the beast, neither his image, neither had received (his) mark upon *their foreheads, or in their hands*, and they lived and reigned with Christ.—Blessed and *holy* is he that hath part in the first resurrection, &c. xx. 4–6. He that overcometh shall inherit all things. xxi. 7.

21. I have kept the ways of the Lord, and have not wickedly departed from my God. 23. I was also upright before him, and *I kept myself from mine iniquity*. 24. Therefore hath the Lord

(Texts last quoted). These are they which *were* not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among

great Babylon came in remembrance before God. xvi. 18, 19.

These are they which came out of *great tribulation*.—*Therefore* are they before the throne of God. vii. 14, 15.

When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.—And they that dwell upon the earth shall rejoice over them.

recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

men, the first fruits unto God and to the Lamb.—They are without fault before the throne of God.—Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. xiv. 4, 5, 13. There shall in no wise enter into it any thing that defileth—but they which are written in the Lamb's book of life. xxi. 27. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. xxii. 14.

22. For all his judgments were before me, and I did not put away his statutes from me.

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. vi. 9. I saw

thrones, and they sat upon them—and the souls of them that were beheaded for the witness of Jesus, and for the Word of God. xx. 4.

25, 26. With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.

The time of the dead that the should be judged, and that thou shouldest give reward—to the saints, and to them that fear thy name, small and great, and shouldest destroy them which destroy the earth. xi. 18. They were judged every man according

ing to their works. xx. 13. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still, &c. xxii. 11, &c.

27. For thou wilt save the afflicted people; but wilt bring down high looks.

(To the Jew first). Then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be

haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Zeph. iii. 11, 12. The Lord shall judge his people, and repent himself for his servants, when He seeth that their power is gone.—I will render vengeance to mine enemies. Deut. xxxii. 36, 41. Zion shall be redeemed with judgment, and her converts with righteousness.—(And also the Gentile). The day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low—and the loftiness of men shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. Isa. i. 27; ii. 12, 17.

28. For thou wilt light my candle, the Lord my God will enlighten my darkness.

O house of Jacob, come ye, and let us walk in the light of the Lord. Isa. ii. 5. The Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Isa. lx. 20.

30. As for God, his way is perfect: the word of the Lord is tried: He is a buckler to all those that trust in him. *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* Rom. xv.

4. I will declare the decree.—Blessed are all they that put their trust in him. Ps. ii. 7, 12. When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. Luke xxi. 28. True and righteous are his judgments. Rev. xix. 2.

31. For who is God save the Lord (Jehovah)? or who is a rock save our God? *See now that I, even I, am He, and there is no God with me: I kill, and I make alive; I wound, and I heal.* Deut. xxxii. 39. The

LORD shall be king over all the earth; in that day shall there be one LORD (Jehovah), and his name one. Zech. xiv. 9. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Rev. i. 8; xxi. 6; xxii. 13.

28, 29. The Lord (Jehovah) my God will enlighten my darkness. For by thee I have run through a troop. 32. It is God that girdeth me with strength. 34. He teacheth my hands to war, so that a bow of steel is broken by mine arms. 37—40. I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. Thou hast girded me with strength unto the battle: Thou hast subdued under me those that rose up against me. Thou hast given me the necks of mine enemies; that I might destroy them that hate me. *It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.* Isa. xxxiv. 8; lxiii. 4. The Lord will be the hope of his people, and the strength of the children of Israel. Joel iii. 16. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty. Zeph. iii. 16, 17. The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold I will make Jerusalem a cup of trembling unto all the people round about

—a burdensome stone for all people.—I will make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about.—In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them. Zech. xii. 1—3, 6, 8.

38, 39. They are fallen under my feet. For thou hast girded me with strength unto the battle, &c. 10. He did fly upon the wings of the wind. 14. Yea, He *And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God—shall go with whirlwinds of the south—I will gather*

sent out his *arrows*, and scattered them; and He shot out *lightnings*, and discomfited them.

day of battle. Zech. ix. 14; xiv. 2, 3. The battle of that great day of God Almighty.—He gathered them together into a place called in the Hebrew tongue Armageddon—He treadeth the wine-press, &c. Rev. xvi. 16; xix. 15.

35. Thou hast also given me the *shield* of thy *salvation*: and thy right hand hath *holden me up*.

cellency! and thine enemies subdued) unto thee; and thou shalt tread upon their high places. Deut. xxxiii. 29.

41, 42. They cried, but there was none to save them.—Then did I beat them small as the dust before the wind:

summer threshing floors; and the wind carried them away. Dan. ii. 35.

I did cast them out as the dirt in the streets.

mighty men, which tread down their enemies in the *mire* of the streets in the battle. Zech. x. 4, 5.

43-45. Thou hast delivered me from the strivings of the people; thou hast made me the head of the *heathen*: a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. The strangers shall fade away, and be afraid out of their close places.

exalted. *All nations* shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord.—And He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the *law*, and the word of the Lord from Jerusalem, &c. Isa. ii. 2, 3.—Zech. xiv. 16, &c. The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it, &c. Rev. xxi. 24.

46-50. The Lord liveth: and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and

all nations against Jerusalem to battle.—Then shall the Lord go forth, and fight against these nations, as when he fought in the

Happy thou, O Israel; who is like unto thee, O *people saved* by the Lord, the *shield* of thy help, and who is the sword of thy ex-

—Who shall be able to stand? Rev. vi. 17. Then was the iron the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the

Out of him came—the battle—bow, out of him every oppressor together. And they shall be as

The kings of the earth, and the great men, and the mighty men—*hid themselves in the dens and in the rocks of the mountains*; and said to the mountains and rocks, Fall on us and hide us, &c. Rev. vi. 15, 16. I will set my glory among the *heathen*, and all the heathen shall see my judgment that I have executed, &c. Ezek. xxxix. 21. The mountain of the Lord's house shall be

and power, unto the Lord our God: for true and righteous are his judgments. xix. 1, 2. Re-

subdueth the people under me. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the man of violence. Therefore will I give thanks (marg. or confess) unto thee, O Lord, among the heathen, and sing praises unto thy name. Great deliverance giveth He to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

joice, O ye nations, with his people: for He will avenge the blood of his servants—and will be merciful to his land and to his people. Deut. xxxii. 43. Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people.

And again Esaias saith, There shall be a root of Jesse, and He shall arise to reign over the Gentiles: in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. Rom. xv. 8–13.—The Lord God Omnipotent reigneth, &c. Rev. xix. 6. They shall reign for ever and ever.—I am the root and the offspring of David, the bright and the morning star. xxii. 5, 16.

PSALM XLV.

1. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

—All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Luke xxiv. 44. I am thy fellow-servant, and of thy brethren that

have the testimony of Jesus—the testimony of Jesus is the spirit of prophecy. Rev. xix. 10.

2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Never man spake like this man. John vii. 46. Blessing, and honor, and glory, and power—unto the Lamb for ever and ever. Rev. v. 13.

3. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True.—On his head

were many crowns.—Out of his mouth goeth a sharp sword, that with it he should smite the nations.—He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. xix. 11–15.

4. And in thy majesty ride prosperously, because of truth and meekness and righteousness.

And I saw when the Lamb opened one of the seals—and behold a white horse; and He that sat on him had a bow; and a

crown was given unto him; and he went forth conquering and to conquer. vi. 1, 2.

4, 5. And thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies.

4. Thy right hand shall teach thee terrible things.

5. Thine arrows are sharp in the heart of the king's enemies; the people fall under thee.

and wrath of Almighty God.—And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet.—These both were cast alive into a lake of fire.—And the rest were slain. xix. 15, 19–21.

6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

ne shall rule them with a rod of iron. xix. 11, 15.—The kingdoms of this world are become (the kingdoms) of our Lord and of his Christ: and He shall reign for ever and ever. xi. 15. The throne of God and of the Lamb shall be in it, and his servants shall serve him.—And they shall reign for ever and ever. xxii. 3, 5.

6, 7. The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv. 34, 40.—There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. Rev. xxi. 27. Blessed are they that do his commandments, that they—may enter in through the gates into the city. For without are dogs, &c. xxii. 14, 15.

8. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

9. Upon thy right hand did stand the queen in gold of Ophir.

10, 11. Hearken, O daughter, and consider, and incline thine

He that sat on him had a bow—and he went forth conquering and to conquer.

Hide us—from the wrath of the Lamb; for the great day of his wrath is come: and who shall be able to stand? vi. 16, 17.

These shall make war with the Lamb, and the Lamb shall overcome them. xvii. 14. He treadeth the wine-press of the fierceness

In righteousness he doth judge and make war.—Out of his mouth goeth a sharp sword that with it he should smite the nations: and

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Then shall He say unto them on the left hand, Depart from me,

The marriage of the Lamb is come—

And his wife hath made herself ready. xix. 7.

These are they which follow the Lamb whithersoever He go-

ear; forget also thine own people, and thy father's house: so shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor.

13, 14. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: *the virgins her companions that follow her* shall be brought unto thee.

Israel.—After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. vii. 4, 9.

The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework.

15. With gladness and rejoicing shall they be brought.

in that which I create: for, behold, I create Jerusalem a *rejoicing* and her people a *joy*.—*Rejoice* with Jerusalem, and be glad with her, all ye that love her. Isa. lxxv. 17, 18; lxxvi. 10.—And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne. Rev. xiv. 2, 3. Let us be *glad and rejoice*, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. xix. 7.

15. They shall enter into the king's palace.

16. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

eth. These were redeemed from among men (being) the first fruits unto God and to the Lamb. xiv. 4.

The kings of the earth do bring their glory and honor into it.—And they shall bring the glory and honor of the nations into it. xxi. 24, 26.

And I looked, and, lo, a Lamb stood on Mount Zion, and *with him* 144,000.—These are they which were not defiled with women: for they are *virgins*—the first fruits to God and to the Lamb. xiv. 1, 4.—Sealed 144,000 of all the tribes of *the children of*

Awake, awake, put on thy strength, O Zion; put on thy *beautiful garments*, O Jerusalem, the holy city.—Loose thyself from the bands of thy neck, O captive daughter of Zion. Isa. lii. 1, 2.—I saw the holy city, new Jerusalem. Rev. xxi. 2.

For, behold, I create new heavens and a new earth.—But be ye glad and rejoice for ever, behold, I create Jerusalem a *rejoicing* and her people a *joy*.—*Rejoice* with Jerusalem, and be glad with her, all ye that love her. Isa. lxxv. 17, 18; lxxvi. 10.—And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the throne. Rev. xiv. 2, 3. Let us be *glad and rejoice*, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. xix. 7.

Blessed are they that do his commandments, that they may have right to the tree of life, and may *enter in* through the gates into the city. xxii. 14.

The nation and kingdom that will not serve thee shall perish. Isa. lx. 12. The kings of the earth do bring their glory and honor into it. Rev. xxi. 24.

17. I will make thy *name* to be remembered in all generations: therefore shall the people praise thee for ever and ever.

As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your *name* remain. Isa. lxvi. 22.

They shall bring the glory and honor of the nations into it. Rev. xxi. 26.

PSALM XLVI.

The next Psalm thus begins, "*God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed;*" &c. Within the compass of six verses (5-10) testimony is borne of the help, and that right early, which the Lord will give to the city of God; the raging of the heathen; the moving of the kingdoms; the melting of the earth at the utterance of his voice; the deliverance of his people, as the Lord is with them—followed by the call to behold the works of the Lord, and the desolations which He hath wrought in the earth; His making wars to cease to the ends of the earth; and his exaltation among the heathen, his exaltation in the earth. Verse by verse shows harmonies with other Scriptures, already seen to be parallel, as testifying of these things and of that time.

1, 2. God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though *the earth be removed*, and though *the mountains be carried into the midst of the sea*;

And I beheld when He had opened the sixth seal, and, lo, there was a *great earthquake*.—And every *mountain and island were moved out of their places*. vi. 12, 14.

3. Though the *waters thereof roar and be troubled*, though the mountains shake with the swelling thereof.

Upon the earth distress of nations, with perplexity; *the sea and the waves roaring*. Luke xxi. 25.

4. There is a river, the streams whereof shall make glad the city of God.

And he showed me a pure river of water of life.—In the midst of the street of it—the tree of life—the leaves of the tree (were) for the healing of the nations. Rev. xxii. 1, 2.

4. The *holy* (place) of the tabernacles of the Most High.

I saw the holy city, new Jerusalem.—Behold the *tabernacle of God is with men*.

5. God is in the midst of her; she shall not be moved.

And He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. xxi. 2, 3.

5. God shall help her, and that **right early.** And it shall come to pass *at the same time* when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.—It shall be to them (the house of Israel) a renown the day that I shall be glorified, saith the Lord God. *Ezek. xxxviii. 18; xxxix. 13.* The wine-press was trodden *without the city.* Rev. xiv. 20. They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to *gather them* to the battle of that great day of God Almighty. *Behold I come as a thief.* xvi. 14, 15.
6. *The heathen raged,* the kingdoms were moved: He uttered his voice, the earth melted. Proclaim ye this among the Gentiles.—*Beat your plowshares into swords, and your pruning-hooks into spears.* Joel iii. 9, 10. —*The nations were angry,* and thy wrath is come. Rev. xi. 18. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. Isa. lxiv. 1.
7. The Lord of hosts is with us; the God of Jacob is our refuge. The year of my redeemed is come.—Mine own arm brought salvation unto me.—For He said, Surely they are my people, children that will not lie; so He was their Saviour. Isa. lxi. 4, 5, 8.
8. Come, behold the works of the Lord, what desolations he hath made in the earth. —And shouldest destroy them which destroy the earth. xi. 18. *And the cities of the nations fell;* and great Babylon came in remembrance before God. xvi. 19.
9. He maketh wars to cease unto the ends of the earth; He shall judge among the nations, and shall rebuke many people: and *they shall beat their swords into plowshares, and their spears into pruning-hooks;* nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 4. Out of his mouth goeth a sharp sword that with it He should smite the nations; and He shall rule them with a rod of iron. xix. 15. And there shall be—neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. xxi. 4.
9. He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel, shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears. *Ezek. xxxix. 8, 9.*
10. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. I will set my glory among the heathen. Ib. 21. And every creature which is in heaven, and on the earth—heard I saying, Blessing, and honor, and glory, and

power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 13. And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him, both small and great.—The Lord God Omnipotent reigneth. xix. 5, 6.

PSALM XLVIII.

1, 2. Great is the Lord, and *greatly to be praised* in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is *Mount Zion*, on the sides of the north, the city of the great king.

And I looked, and, lo, a Lamb stood on Mount Sion.—And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers ~~singing~~ ^{sung} with their harps. And ~~they~~ ^{he} sung as it were a new song before the throne. xiv. 1-3.

3. God is known in her palaces for a refuge.

In *Mount Zion* and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel ii. 32.

4. For, lo, the kings were assembled, they passed by together.

He *gathered* them (the kings of the earth) *together* into a place called in the Hebrew tongue *Armageddon*. Rev. xvi. 16.

5. They *saw*, so they marvelled; they were troubled, and *hasted away*; fear took hold upon them there, and pain as of a woman in travail.

The kings of the earth, and the great men, &c., hid themselves in the dens and in the rocks, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the

throne, &c. vi. 15, 16. Behold, I come as a thief. xvi. 15. The Lamb shall overcome them. xvii. 14.

They hasted away, &c.

I will *drive him* into a land barren and desolate. Joel ii. 20.

Then shall the Lord go forth and fight against these nations.—Ye shall *flee* to the valley of the mountains. Zech. xiv. 3, 5.

7. Thou breakest the ships of Tarshish with an east wind.

The merchants of *Tarshish*, with all the young lions thereof, shall say unto thee, Art thou

come to take a spoil? hast thou gathered thy company to take a prey? Ezek. xxxviii. 13.—The *sea* and the waves roaring. Luke xxi. 25. Woe to the inhabitants of the earth and of the *sea*. Rev. xii. 12.

1, 2. The city of our God:—*Mount Zion*—6. Fear took hold upon them *there*. 8. *As* we have *heard*, so have we *seen* in the city of the Lord of hosts, in the city of our God.

And the angel thrust in his sickle into the earth, and he gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden *without the city*. xiv. 19, 20.

8. God will establish it for ever. Be ye glad and rejoice *for ever* in that which I create: for behold I create *Jerusalem* a rejoicing, and her people a joy. Isa. lxxv. 18.—I saw the holy city, new *Jerusalem*, coming down from God out of heaven. Rev. xxi. 2.

9, 10. We have thought of thy *loving-kindness*, O God, in the midst of thy temple. According to thy name, O God, so thy *praise* unto the ends of the earth. I will tread down the people in mine anger—I will mention the *loving-kindnesses* of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us. Isa. lxviii. 6, 7. He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. Isa. xxv. 7. —And a voice came out from the throne, saying, *Praise* our God all ye his servants, and ye that fear him, both small and great. xix. 5.

10. Thy right hand is full of righteousness. In *righteousness* He doth judge and make war. xix. 11.

11. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy, &c Zeph. iii. 14, 15.

PSALM L. 1-6.

In the beginning of the fiftieth Psalm it is written—*The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that He may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself.*

1. The mighty God, the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. 4. He shall call to the heavens from above, and to the earth, that He may judge his people. Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. Isa. xxxiv. 1. Proclaim ye this among the Gentiles.—Let the heathen be wakened, &c. Joel iii. 9, 12. And another angel came out from the altar—and cried with a loud cry—gather the clusters of the vine of the earth. Rev. xiv. 18.

2. Out of Zion, the perfection The wine-press was trodden

of beauty, God hath shined. 3. *without the city*, and blood came out of the wine-press, even unto the horse bridles. xiv. 20.

3. *Our God shall come*, and shall not keep silence:

The Lord my God shall come. Zech. xiv. 5. Every eye shall see him. Rev. i. 7, &c.

3. A fire shall devour before him.

Another angel—which had power over fire. xiv. 18. His throne the fiery flame, his wheels

burning fire. A fiery stream issued and came forth from before him. Dan. vii. 9, 10.

3. A fire shall devour before him, and it shall be very tempestuous round about him.

I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people

that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Ezek. xxxviii. 22. I will utterly consume all from off the land, saith the Lord. I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked. Zeph. i. 2, 3.

1. The mighty God, the Lord hath spoken. 4. He shall call to the heavens from above, and to the earth that he may judge his people.

Thus saith the Lord God, Art thou he of whom I have spoken of old time by my servants the prophets of Israel, which prophesied in those days that I would bring thee against them. Ezek.

xxxviii. 17. This is the day whereof I have spoken. xxxix. 8. Behold the day of the Lord cometh. I will gather all nations against Jerusalem to battle. Zech. xiv. 1, 2. I will also stretch out mine hand upon Judah and upon all the inhabitants of Jerusalem. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Zeph. i. 4, 12. Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first. Rom. ii. 8, 9.

4. And He shall call to the heavens from above.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of

our God, and the power of his Christ; for the accuser of our brethren is cast down. Rev. xii. 10.

5. Gather my saints together unto me, those that have made a covenant with me by sacrifice.

The Lord my God shall come, and all the saints with thee. Zech. xiv. 5. These are they which came out of the great tribulation,

and have washed their robes and made them white in the blood of the Lamb. Rev. vii. 14; xi. 18; xix. 7, &c. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other. Matt. xxiv. 31.

6. And the *heavens shall declare* And after these things I heard
his righteousness : for God is judge a great voice of much people in
himself. heaven, saying, Alleluia; Salva-
tion, and glory, and honor, and
power, unto the Lord our God : for true and righteous are His
judgments. Rev. xix. 1, 2.

In the Psalms, as in other scriptures, the judgment of God on the nations and the wicked of the earth, the universal establishment of the kingdom of God and of his Christ, and the consequent blessedness and joy, are joined together like cause and effect, in single passages, frequently intermingled with other coincidences also ; so as to demonstrate the connection that subsists between them, and the harmony of scripture with scripture in the ever accumulating testimony which, on being compared, they uniformly bear.

Judgment and joy, in the very extremity of both, are thus associated, as in the sixth seal, by the greatest of contrasts, between its opening and its close ; on the sounding of the seventh trumpet (Rev. xi. 15) ; and in the 14th and 19th chapters of the Book of Revelation. The seventh or last vial of the wrath of God, from which nothing but judgment is poured forth, is introduced by a corresponding note of anticipated blessedness, in unison with other predictions, even as heard between the summons to gather the kings of the earth to the battle of that great day of God Almighty, and the announcement that the gathering is accomplished.—“ Behold, I come quickly : *Blessed* is he that watcheth.” So closely united are these things, though apparently at first sight incongruous, that though their relative positions are changed, yet like twin stars, however different their color, they uniformly revolve round each other, and are not separated, though in the prophetic record sometimes the one precedes and sometimes the other. The joy is either expressly declared to be caused by the judgment and its results, or to arise from their anticipation ; and the nearer the judgment, the brighter the joy. Other coincidences with the visions before us are also uniformly intermingled.

Their poison (of the wicked) is like the poison of a serpent. Break their teeth, O God, in their mouth : break out the great teeth of the young lions, O Lord. Let them melt away as waters run continually : when He bendeth (his bow to shoot) his arrows, let them be as cut in pieces. As a snail melteth, let them pass away ; like the untimely birth of a woman, that they may not see the sun. Before your pots can feel the thorns, He shall take them away as with a whirlwind, both living, and in his wrath. *The righteous shall rejoice when he seeth*

the vengeance : he shall wash his feet in the *blood of the wicked*. So that a man shall say, *Verily there is a reward for the righteous* : verily *he is a God that judgeth in the earth*. lviii. 4, 6-11.

God be merciful unto us and bless us ; and cause his face to shine upon us. *That thy way may be known upon earth, thy saving health among all nations*.

Let the people praise thee, O God, let all the people praise thee. O let the nations be glad and sing for joy : for Thou shalt *judge the people righteously*, and govern the *nations upon earth*. Let the people praise thee, O God ; let all the people praise thee. Then shall the earth yield her increase ; God, even our own God, shall *bless us* ; and all the *ends of the earth* shall fear him. Ps. lxxvii.

Let *God arise, let his enemies be scattered* : let them also that *hate him flee before him*. As smoke is driven away, so drive them away : as wax melteth before the fire, so let *the wicked perish at the presence of God*. But let the righteous be glad ; let them *rejoice before God* : yea, let them *exceedingly rejoice*. Sing unto God, sing praises to his name : extol him that rideth upon the heavens by his name Jah, and rejoice before him. The Lord gave the word : great was the *company of those that published it*. Kings of armies did flee apace : and she that tarried at home divided the spoil. Though ye have lien among the pots (yet shall she be as), the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was as snow in Salmon. The hill of God (is as) the hill of Bashan. Why leap ye, ye high hills ? this is the hill which God desireth to dwell in ; yea, the Lord will dwell in it for ever. The chariots of God are twenty thousand, thousands of angels : the Lord is among them as in Sinai, in the holy place. Our God is the God of salvation ; and unto God the Lord (belong) the issues from death. But God shall wound the head of his enemies, the hairy scalp of such an one as goeth on still in his trespasses. The Lord said, I will bring again from Bashan, I will bring (my people) again from the depths of the sea : that thy foot may be dipped in the blood of enemies, and the tongue of thy dogs in the same. They have seen thy goings, O God ; even the goings of my God, my King, in the sanctuary. Thy God hath commanded thy strength : strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem shall kings bring presents unto thee. Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth : O sing praises unto the Lord : to him that rideth upon the heavens of heavens (which were) of old ; lo, He doth send out his voice, a mighty voice. Ascribe ye strength unto God : his excellency is over Israel : and his strength is in the clouds. O God, *thou art terrible out of thy holy places* : the God of Israel is He that giveth strength and power unto his people. Blessed be God. lxxviii. 1-4, 11-17, 20-24, 28-35.

Unto thee, O God, do we give thanks, do we give thanks : for that thy name is near, thy wondrous works declare. When I shall receive the congregation I will judge uprightly. *The earth and all the inhabitants thereof are dissolved : I bear up the pillars of it*. God is the Judge. For in the hand of the Lord is a cup ; and the wine is red ; it is full of mixture ; and He poureth out of the same : but the dregs

thereof all the wicked of the earth shall wring out and drink. But I will declare for ever; I will sing praises to the God of Jacob. *All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.* lxxv. 1-3; 7-10.

O sing unto the Lord a *new song*: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his *salvation* from day to day. Declare his glory among *the heathen*, his wonders among *all people*. For the Lord is great, and greatly to be praised: He is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honor and majesty (are) before him: strength and beauty (are) in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with his truth. xvi.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about him: righteousness and judgment the habitation (or establishment) of his throne. A fire goeth before him; and burneth up his enemies round about. His lightnings enlightened the world: the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. *The heavens declare his righteousness*, and all the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all gods. Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord (art) high above all the earth: Thou art exalted far above all gods. Ye that love the Lord, hate evil. *He preserveth the souls of his saints*; He delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness. xvii.

O sing unto the Lord a new song; for He hath done marvelous things: his right hand, and his holy arm, hath gotten him *the victory*. The Lord hath made known his *salvation*: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: *all the ends of the earth have seen the salvation of our God*. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm—with trumpets and sound of cornet make a joyful noise before the Lord the King. Let the sea roar, and the fullness thereof; the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity. xviii.

O give thanks unto the Lord; for He is good: because his mercy (endureth) for ever. Let Israel *now* say, that his mercy (endureth) for ever. Let the house of Aaron now say, that his mercy (endureth) for ever. Let *them now that fear the Lord* say that his mercy endureth for ever. I called upon the Lord in distress: the Lord answered me, and set me in a large place. *All nations compassed me about:* but in the name of the Lord will I destroy them. *They compassed me about; yea, they compassed me about:* but in the name of the Lord I will destroy them. *They compassed me about like bees;* they are quenched as the fire of thorns: for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song, and is become my salvation. *The voice of rejoicing and salvation is in the tabernacles of the righteous:* the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. *The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes.* This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, *I beseech thee, O Lord: O Lord, I beseech thee,* send now prosperity. BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD, &c. cxviii. 1-5, 10-26.

These psalms, yet sung in hope, as in faith and praise, manifestly point to the day for which believers look, when all things shall be restored, and *all the ends of the earth shall see the salvation of the Lord.* As there were responses in the temple of old, so, as oft-repeated testimonies show, there are responses on responses in intermingled praises, as the last of the apostles, an exile in Patmos, in recording the things that shall be done and the songs that shall be sung at that glorious consummation, re-echoes and combines the testimonies of the Psalmist of Israel, and its king.

The judgment here written is universal. It is not limited to any single city, or country, or nation, as holy men of old, who spake as they were moved by the Holy Ghost, laid on each by name its "burden." *The earth, the world, the wicked of the earth, all nations* have their burden here. It is the *end of this age*, the time of harvest, when every thing that defileth, and all they who do iniquity shall perish, and the destroyers of the earth shall be destroyed.

The Lord himself is Judge. He *arises*, his enemies are scattered. *At the presence of the Lord, at the presence of the Lord of the whole earth,* the hills melt, the earth trem-

bles, the wicked perish. *He cometh to judge the world in righteousness. The Lord takes away the wicked both living and in his wrath. Verily there is a God that judgeth in the earth.—The great day of his wrath is come. True and righteous are his judgments.*

As on the sounding of the seventh trumpet, and the casting out of the devil and his angels into the earth, the exulting song as of an accomplished triumph precedes the coming of the Lord to judge the earth. All nature is not only invoked to join it, but is represented as raising it, when the time is come in which, delivered from the bondage of corruption, the whole creation ceasing at length to *groan and travail in pain together*, as it had done till then, bursts forth in one universal song of blissful praise before Him who comes to deliver and restore it.—*The seventh angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and He shall reign for ever and ever; &c.* Say among the heathen, The Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fullness thereof; the world and they that dwell therein; let the fields be joyful, and all that is therein; let the hills be joyful together before the Lord, for He cometh to judge the earth; with righteousness shall he judge the world, and the people with equity. Sing unto the Lord with the harp; with the harp, and the voice of a psalm, make a joyful noise before the Lord, the King.—If the earth, and the people of the Lord therein were silent—as silent they can not be if their diligence be doubled as they see the day approaching, silent they will not be, for the Lord meets him that *rejoiceth* and worketh righteousness—heaven and the saints will know their time to lift up *the voice of a psalm*.—Before the fall of Babylon is announced—the Apostle John heard a *voice from heaven, as the voice of many waters*—he heard *the voice of harpers, harping with their harps, and they sung as it were a new song, before the throne, &c.* The angel having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people, says with a loud voice, Fear God, *and give glory to him, for the hour of his judgment is come, &c.* Before John saw the last plagues poured out of the vials of

the wrath of God in uninterrupted continuance to their close, he saw them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, *having the harps of God, and they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints (or of nations). Who shall not fear thee and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*

In these psalms, as in the Apocalypse, the song of rejoicing not only heralds the judgment, but is also raised in triumph at its close.—*The righteous shall rejoice when he seeth the vengeance.—Let the wicked perish at the presence of the Lord: but let the righteous be glad, let them rejoice before the Lord, yea let them exceedingly rejoice. Light is sown for the righteous, and gladness for the upright in heart.—Rejoice in the Lord, ye righteous.—Rejoice over her, thou heaven; and ye holy apostles and prophets, for God hath avenged you on her. . . Alleluia—true and righteous are his judgments—for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.—Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come.*

They that had gotten the victory stand on a sea of glass mingled with fire. The fire shall try every man's work, of what sort it is. The destruction of the wicked, and the salvation of the righteous, are accompanied by unparalleled judgments and convulsions; and the harp of Zion, in its gravest as in its sweetest sounds, is tuned to those of the Revelation of Jesus Christ, and to accordant scriptures touching the self-same things, by the hand of him that sent it down from heaven.

The destruction of the enemies of the Lord shall be sudden. *Behold I come as a thief. Behold I come quickly. Surely I come quickly. As the lightning cometh out of the east, and shineth even unto the west; so shall also the*

coming of the Son of man be, &c. When He bendeth his arrows, let them be cut in pieces.—Before your pots can feel the thorns, He shall take them away both living and in his wrath.—Let God arise, let his enemies be scattered; let them also that hate him flee before him. As smoke is driven, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God.—His *lightnings* enlightened the world.—The hills melted like wax at the presence of the Lord of the whole earth.¹

Every eye shall see him. They shall see the Son of man coming in a cloud with power and great glory.—His *lightnings* enlightened the world: the earth saw.—*All the people see his glory.*²

There was a great earthquake—every mountain and island were moved out of their places. Rev. vi. 12, 14, &c.—Why leap ye, ye high hills?—The earth and all the inhabitants thereof are dissolved.—The earth saw and trembled. The hills melted like wax at the presence of the Lord.³

The sea and the waves roaring—And then shall they see the Son of man coming in a cloud. Luke xxi. 25, 27. Let the sea roar, and the fullness thereof.—Let the floods clap their hands—before the Lord; for he cometh to judge the earth.⁴

The armies which were in heaven followed him upon white horses.—And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against HIS ARMY. Rev. xix. 14, 19. *And the Lord shall utter his voice before HIS ARMY: for his camp is very great: for He is strong that executeth his word.* Joel ii. 11. *Behold the Lord cometh with ten thousand of his saints to execute judgment upon all.* Jude 14, 15. Let God arise.—Let the righteous be glad.—Extol him that rideth upon the heavens by his name Jah (Jehovah).—The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace.—When I shall receive the congregation I will judge uprightly.⁵

The time—that thou shouldest destroy them that destroy the earth. Rev. ix. 18. *These shall make war with the Lamb, and the Lamb shall overcome them.* xvii. 14. Let

¹ lviii. 7, 9; lxxviii. 1, 2; xcvi. 4, 5.

² lxxviii. 16; lxxv. 3; xcvi. 3, 5.

³ lxxviii. 1-4, 11, 12; lxxv. 2.

⁴ xcvi. 4, 6.

⁵ lxxviii. 7-9.

his *enemies* be scattered; let them that hate him flee before him.—Let the wicked perish at the presence of God.—All the horns of the wicked also will I cut off.—A fire goeth before him, and burneth up his enemies round about.—His right hand and his holy arm hath gotten him *the victory*.¹

*And the seventh angel poured out his vial into the air.—And great Babylon came in remembrance before God, to give unto her THE CUP OF THE WINE OF THE FIERCENESS OF HIS WRATH.—In the cup which she hath filled, fill to her double.*²—God is judge. For in the hand of the Lord is a cup, and the wine is red, it is full of mixture; and He poureth out of the same; but the dregs thereof all the wicked of the earth shall wring out and drink.³

*The wine-press was trodden without the city. They are the spirits of devils which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.—And he gathered them into a place called in the Hebrew tongue Armageddon.—He treadeth the wine-press of the fierceness and wrath of Almighty God. When the Almighty scattered kings in it, it was as snow in Salmon. This is the hill which God desireth to dwell in.—God shall wound the head of his enemies.—They have seen thy goings, O God, even the goings of my God, my king, in the sanctuary.—Thy God hath commanded thy strength; strengthen, O God, that which Thou hast wrought for us.—He doth send out his voice, and that a mighty voice. Ascribe ye strength unto God. His excellency is over Israel; and his strength is in the clouds. O God, Thou art terrible out of thy holy places. The God of Israel is He that giveth strength and power unto his people.*⁴—Zion heard and was glad, and the daughters of Judah rejoiced because of thy judgments, O Lord.⁵—Let Israel now say that his mercy (endureth) for ever.—*All nations compassed me about: but in the name of the Lord I will destroy them. They compassed me about, yea they compassed me about.—They compassed me about like bees; they are quenched as the fire of thorns; but in the name of the Lord I will destroy them.*⁶

O Jerusalem, Jerusalem, behold, your house is left unto you desolate. For I say unto you, Ye shall not see me

¹ lviii. 7; lxxviii. 1, 2; lxxv. 10; xcvi. 3; xcvi. 1. ² Rev. xvi. 17, 19; xviii. 6.

³ Ps. lxxv. 7, 8.

⁴ xcvi. 8.

⁵ lxxviii. 14, 16, 21, 24, 28, 33–35.

⁶ cxviii. 2, 10, 11.

henceforth, till ye shall say, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.¹ Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.²

He gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles.³ The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.⁴—The Lord said, I will bring again from Bashan. I will bring again from the depths of the sea: that thy foot may be dipped in the blood of (thine) enemies, and the tongue of thy dogs in the same.⁵

These both were cast ALIVE into a lake of fire. He shall take them away both living and in his wrath.⁶

The armies which were in heaven followed him. The chariots of God are twenty thousand, thousands of angels: the Lord is among them, as in Sinai, in the holy place.⁷

In righteousness He doth judge and make war. True and righteous are his judgments. He cometh to judge the earth; He shall judge the world in righteousness, and the people with his truth.

Rejoice over her, thou HEAVEN, and ye holy apostles and prophets: for God hath avenged you on her.—I heard a great voice of much people IN HEAVEN, saying, Alleluia.—True and righteous are his judgments.—He hath avenged the blood of his servants at her hand.—The righteous shall rejoice when he seeth the vengeance.—Let the heavens rejoice—for He cometh to judge the earth.—The heavens declare his righteousness.—Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness, &c., &c.

They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and MARVELOUS are thy works, Lord God Almighty, just and true are thy ways.—Who shall not fear thee, and glorify thy name—for thy judgments are made manifest.—So shall a man say, Verily there is a reward for the righteous; verily there is a God that judgeth in the earth.—O sing unto the Lord a new song; for He hath done marvelous things.—His righteousness hath He openly shown in the sight of the heathen.

¹ Matt. xxiii. 37-39.
² lxxviii. 22, 23.

³ cxviii. 23, 26
⁴ lxxviii. 9.

⁵ Rev. xiv. 19, 20
⁶ lxxviii. 17.

⁷ Ps. lxxviii. 10.

They cried with a loud voice, saying, *Salvation to our God.—The time of the dead that they should be judged, and that thou shouldest give reward—to the saints, and to them that fear thee.—I saw—the souls of them that were beheaded, &c. Blessed and holy is he that hath part in the first resurrection, &c. The Lord God giveth them light. Our God is the God of salvation; and unto God the Lord belong the issues from death.—He preserveth the souls of his saints: He delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart.*

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. They were judged every man according to their works. Rev. xx. 11. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.—And I saw the holy city, new Jerusalem, &c. xxi. 1, 2. When I shall receive the congregation, I will judge the people uprightly. The earth and all the inhabitants thereof are dissolved:—I bear up the pillars of it.—God is the Judge: He putteth down one, and setteth up another. Ps. lxxv. 2, 3, 7. Say among the heathen, The Lord reigneth; the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad. xcvi. 10, 11.

The throne of God and of the Lamb shall be in it. Righteousness and judgment are the establishment of his throne.—Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments. For Thou, O God, high above all the earth: Thou art exalted far above all gods. xcvi. 2, 9.

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks—for fear of the Lord, and for the glory of his majesty, &c.¹ Declare his glory among the heathen, his wonders among all people.—He is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens.² All the people see his glory. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all gods.³

¹ Isa. ii. 20, 21.

² Ps. xcvi. 3-5.

³ xcvi. 6, 7.

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Though ye have lien among the pots, (yet ye shall be as) the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was (white) as snow in Salmon.—O God, thou art terrible out of thy holy places.¹

And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.—This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever. Bless ye God in the congregations, even the Lord from the fountain of Israel.—The God of Israel is He that giveth strength and power unto his people.² Glorious things are spoken of thee, O city of God.³ God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.⁴ Thou art my God, and I will praise thee: my God, I will exalt thee.⁵

Sing unto the Lord, ye kingdoms of the earth: O sing praises unto the Lord.⁶ O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth:—Then shall the earth yield her increase—and all the ends of the earth shall fear him.⁷ The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad.⁸ The Lord hath made known his salvation: his righteousness hath He openly showed in the sight of the heathen. He hath remembered his mercy and truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth, &c.⁹ The kingdoms of this world are become (the kingdoms) of our Lord, and of his Christ.—And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him.

Let all the people praise thee.—Let the nations sing for joy.¹⁰ Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name, the everlasting

¹ lxviii. 13, 14, 35.

⁴ lxvii. 6, 7.

⁷ lxvii. 4, 6, 7.

¹⁰ lxvii. 3, 4.

² lxviii. 16, 26, 35.

³ cxviii. 28.

⁸ xcvii. 1.

³ lxxxvii. 3.

⁶ lxviii. 32.

⁹ xcviii. 2-4.

God.—Our God is the God of *salvation*.—Ascribe *strength* unto God. *Blessed* be God.¹—Unto thee, O God, do we *give thanks*—for that thy name is near, thy wonderful works declare.² *Sing unto the Lord* all the earth. O ye kingdoms of the earth, give unto the Lord *glory and strength*. Let the heavens—the earth—the field—all the trees of the wood rejoice before the Lord.—Let the world and all that dwell therein, let the floods clap their hands, let the hills be joyful together before the Lord.³ Let them now *that fear the Lord say*, that his mercy (endureth) for ever. Thou art my God, and I will praise thee; my God, I will exalt thee. O *give thanks* unto the Lord; for He is good: for his mercy endureth for ever. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*—*We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned.*—*And a voice came from the throne saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*

Because of thy temple at Jerusalem shall kings bring presents unto thee.—Ethiopia shall soon stretch out her hands unto God.—Give unto the Lord, O ye kindreds of the people—the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness; fear before him all the earth.—*The kings of the earth do bring their glory and honor into it.—And they shall bring the glory and honor of the nations into it.*

God be merciful unto us, and bless us; and cause his face to shine upon us. *That thy way may be known upon earth, thy saving health among all nations.—The nations of them that are saved shall walk in the light of it. What shall the receiving of them be but life from the dead?*

PSALM LXXII.

Some psalms, like the visions in the Revelation, and other scriptures, are more specially, though not exclusively those

¹ lxxviii. 4, 20, 34.² lxxv. 1.³ xcvi., xcvi.

of righteous judgments, and others of the final glorious triumph, and of the kingdom and glory that shall follow.

Of the latter order is the 72d Psalm.

2. He shall judge *thy people* with righteousness.—*The Jew first.*

4. He shall judge the poor of the people, He shall save the children of the needy, and shall *break in pieces* the oppressor: *Thou shalt break them with a rod of iron.*—*The time—that thou shouldest destroy them that destroy the earth.*

5, 7, 8, 17. They shall fear thee as long as the sun and moon endure, throughout all generations.—In his days shall the righteous flourish; and abundance of peace, so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—His name shall endure for ever: his name shall be continued as long as the sun.—*The kingdoms of this world are become (the kingdoms) of our Lord and of his Christ, and he shall reign for ever and ever.*

9. They that dwell in the wilderness shall bow before him, and *his enemies shall lick the dust.* *Out of his mouth goeth a sharp sword, that with it He should smite the nations, and He shall rule them with a rod of iron.* Isa. xlix. 23.

10–13. The *kings* of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. *Yea all kings shall bow down before him; all nations shall serve him.* For He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy. *The nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. They shall bring the glory and honor of the nations into it. The throne of God and of the Lamb shall be in it.*

13, 14. He shall save the souls of the needy. He shall redeem their soul from deceit and violence: and *precious shall their blood be in his sight.*—*He hath avenged the blood of his servants.—I saw thrones and they sat upon them, and the souls of them that were beheaded for the witness of Jesus, &c.*

3, 6, 16. The mountains shall bring peace to the people, and the little hills, by righteousness.—*He shall come down like rain upon the mown grass: as showers that water the*

earth. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.—My doctrines shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord: ascribe ye greatness unto our God.—Rejoice, O ye nations, with his people. Deut. xxxii. 2, 3, 43. The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord.—Thy people shall be all righteous.—A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.—For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord will cause righteousness and praise to spring forth before all the nations. Isa. li. 3; lx. 21, 22; lxi. 11. When the times of refreshing shall come from the presence of the Lord; and He shall send forth Jesus Christ—whom the heavens must receive until the times of restitution of all things. Acts iii. 19, 21.—The leaves of the tree were for the healing of the nations.

17. Men shall be blessed in him.—*In thee and in thy seed shall all families of the earth be blessed.*

17. All nations shall call him blessed. *And every creature which is—on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever.*

18, 19. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. *And blessed be his glorious name for ever; and let the whole earth be filled with his glory, Amen, and Amen.—Great and marvelous are thy works, Lord God Almighty. Who shall not fear thee, and glorify thy name? for thou only art holy: for all nations, shall come and worship before thee.*

20. The prayers of David the son of Jesse are ended. *I am the root and offspring of David, and the bright and morning star.*

PSALM LX.; CVIII.

The greater part of both these psalms is word for word

the same. The former, as recorded, was written when Joab returned, and smote of *Edom*, in the Valley of Salt, twelve thousand. But instead of being restricted to the victory thus achieved by the army of Israel, it speaks of their being cast off and scattered, of the displeasure of the Lord and the trembling of the earth, of the hard things shown to his people, and of the wine of astonishment the Lord had made them to drink. The accordance of the redoubled testimonies in these psalms, with others which show forth the final deliverance of Israel, when the prayer of the psalmist, *Be thou exalted, O God, above the heavens, and thy glory above all the earth, that thy beloved may be delivered*, shall be fulfilled, will show what other words are combined with those which the Lord hath here also spoken in his holiness.

O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble: thou hast broken it: heal the breaches thereof; for it shaketh. Thou hast showed thy people hard things; thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. That thy beloved, &c. Ps. lx. 1-4. O God, my heart is fixed: I will sing and give praise even with my glory. Awake, psaltery and harp: I will awake early. I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; that thy beloved may be delivered: save (with) thy right hand, and answer me. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth. Gilead is mine, Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast my shoe; over Philistia will I triumph. Who will bring me into the strong city; who will lead me into Edom? Wilt not thou, O God, who hast cast us off; and wilt not thou, O God, go forth with our hosts? Give us help from trouble: for vain is the help of man. Through God we shall do valiantly: for He shall tread down our enemies. Ps. cviii.; lx. 5-12.

5, 6. Be thou exalted, O God, —As touching the election, above the heavens: and thy glory they are beloved for the fathers' above all the earth; that thy glory sakes. *For the gifts and calling of God are without repentance.*—

Who hath known the mind of the

Lord?—For of him, and through him, and to him, are *all things*: to whom be glory for ever. Rom. xi. 28-36.

6, 7. *Save thy right hand and answer me (hear me). God hath spoken in his holiness: I will rejoice, I will divide Shechem, and* The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy. Zeph. iii. 17. I will strengthen

mete out the valley of Succoth. *Gilrad* is mine, *Manasseh* is mine. *Ephraim* also is the strength of mine head. Judah is my law-giver.

the house of *Judah*, and I will save the house of *Joseph*, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am

the Lord their God, and will hear them. And *Ephraim* shall be like a mighty man.—And I will bring them into the land of *Gilead*, and *Lebanon*; and place shall not be found for them.—I will strengthen them in the Lord. Zech. x. 6, 9, 10, 12. Let them feed in *Bashan* and *Gilead*, as in the days of old. According to the days of thy coming out of the land of *Egypt*, will I show unto him marvelous things. The nations shall see and be confounded at all their might.—He will turn again. He will have compassion upon us.—Thou wilt perform the truth to *Jacob*, the mercy to *Abraham*, which thou hast sworn unto our fathers from the days of old. Mic. vii. 14–20.

Ephraim also is the strength of my head; Judah is my law-giver.

Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee; when I have

bent *Judah* for me, filled the bow with *Ephraim*, and raised up thy sons, O *Zion*, against thy sons, O *Greece*, and made thee as the sword of a mighty man. And the Lord shall be seen over them, &c. Zech. ix. 12–14.

Judah is my lawgiver.

Out of *Zion* shall go forth the law, and the word of the Lord from *Jerusalem*, and He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, &c. Isa. ii. 3, 4.—The Lion of the tribe of *JUDAH*, the root of *David*.

8. Moab is my washpot.

—We will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and *Moab* shall be trodden down under him, even as straw is trodden down for the dunghill, &c. Isa. xxv. 9, 10.

Over *Edom* will I cast out my shoe;

Thus saith the Lord God, When the whole earth rejoiceth, I will make thee (*Edom*) desolate. Ezek. xxxv. 14.

Over *Philistia* will I triumph.

And the coast (of the land of the *Philistines*) shall be for the remnant of the house of *Judah*; they shall feed thereupon: in the houses of *Ashkelon* shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity. Zeph. ii. 7.

10–12. Who will bring me into the strong city? who will lead me into *Edom*? Wilt not thou, O God, who hast cast us off? And wilt not thou, O God,

Who is this that cometh from *Edom*, with dyed garments from *Bozrah*? this that is glorious in his apparel, traveling in the greatness of his strength? I that

go forth with our hosts? Give us help from trouble; for vain is the help of man.

speaking in righteousness, mighty to save. Isa. lxiii. 1, 2.—The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. xxxiv. 6.

12. Give us help from trouble: for vain is the help of man.

I looked, and there was none to help: and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me.

13. Through God we shall do valiantly, for He (it is that) shall tread down our enemies.

And my fury it upheld me. And I will tread down the people in mine anger—and I will bring down their strength to the earth.

Isa. lxiii. 5, 6. And the wine-press was trodden without the city, and blood came out of the wine-press—by the space of a thousand six hundred furlongs.—*He treadeth the wine-press of the fierceness and wrath of Almighty God.*

PSALM LXXVI.

1, 2. In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion.

I saw the holy city, new Jerusalem.—And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them. Rev. xxi. 2, 3.

3. There brake He the arrows of the bow, the shield, and the sword, and the battle.

The wine-press was trodden without the city.—I will bring thee upon the mountains of Israel; and I will smite thy bow out of

thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel.—They shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows—and the spears, &c. Ezek. xxxix. 2-4, 9.

4. Thou art more glorious and excellent than the mountains of prey.

The Lord shall reign—before his ancients gloriously. Isa. xxiv.

23. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.—But there the glorious Lord will be unto us a place of broad rivers and streams. xxxiii. 20, 21.—They shall see the glory of the Lord, and the excellency of our God. xxxv. 2.

5. The stout-hearted are spoiled.

They shall spoil those that spoiled them. Ezek. xxxix. 10.

They have slept their sleep; and none of the men of might have found their hands.

And it shall come to pass in that day that I will give unto Gog a place there of graves in Israel—and there shall they bury

Gog and all his multitude. Ib. 11. The time that thou shouldest destroy them that destroy the earth.—The rest were slain, &c.

6. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

He shall rebuke many people—nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 4.—

Thus ye shall be filled at my table with *horses and chariots*, with mighty men and with all men of war, saith the Lord God. Ezek. xxxix. 29.

7. Thou, even Thou, art to be feared: and who may stand in thy sight when once Thou art angry?

The great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

8. Thou didst cause judgment to be heard from heaven: the earth feared, and was still.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. Luke xxi. 26.

9. When God arose to judgment, to save *all the meek of the earth*.

Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until

the indignation be overpast. For behold the Lord cometh out of his place, &c. Isa. xxvi. 20, 21. He will come and save you. xxxv. 4. Seek ye the Lord, *all ye meek of the earth*, which have wrought his judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger. Zeph. ii. 3.

10. Surely the wrath of man shall praise thee:

I shall be sanctified in thee, O Gog, before their eyes.—it shall be to them a renown the day that

I shall be glorified, saith the Lord God. Ezek. xxxviii. 16; xxxix. 13. The nations were angry, and thy wrath is come, &c.—Who shall not glorify thee—for thy judgments are made manifest, &c.

Surely the wrath of man shall praise thee: *the remainder of wrath shalt Thou restrain*.

Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Matt. xxiv. 22.

11. Vow and pay unto the Lord, your God: let all that be round about him bring presents unto him that ought to be feared.

The kings of the earth do bring their glory and honor into it.—They shall bring the glory and honor of the nations into it.

12. He shall out off the spirit of princes: (he is) terrible to the kings of the earth.

The kings of the earth—hid themselves—and said to the mountains, Fall on us, &c. He gathered the kings of the earth.

—He treadeth the wine-press of the fierceness and wrath of Al mighty God.

The 110th Psalm, verse by verse, presents accordant tes

1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their

place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ,¹ &c. The time is come for thee to reap, for the harvest of the earth is ripe.² And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True,³ &c.

2. The Lord shall send the rod of thy strength out of Zion: rule Thou in the midst of thine enemies. They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great

day of God Almighty. Behold, I come as a thief.⁴ These shall make war with the Lamb, and the Lamb shall overcome them.⁵ He shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.⁶

2. The Lord shall send the rod of thy strength out of Zion: rule Thou in the midst of thine enemies. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.⁷ He treadeth the wine-press, &c.

3. Thy people shall be willing in the day of thy power. The Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful!⁸

3. Thy people shall be willing in the day of thy power, in the beauties of holiness (marg.) more than the womb of the morning: thou hast the dew of thy youth. I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb—and cried with a loud voice, say-

ing, Salvation to our God which sitteth upon the throne, and unto the Lamb.⁹ And I heard as it were the voice of a great multitude, and as the voice of many waters—saying, Alleluia!—for the marriage of the Lamb is come,¹⁰ &c.

¹ Rev. xii. 7-10.

² xvii. 14.

³ vii. 9, 10.

⁴ xiv. 15.

⁵ xix. 15, 16.

⁶ xix. 6, 7.

⁷ xix. 11.

⁸ xiv. 20.

⁹ xvi. 14, 15.

¹⁰ xvii. 14.

3. Thy people shall be willing in the day of thy power, in the *beauties of holiness, &c.*

robes, and made them white in the blood of the Lamb.¹ And his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the *fine linen is the righteousness of saints.*²

4. The Lord hath sworn, and will not repent. Thou art a priest *for ever* after the order of Melchisedec. (For this Melchisedec, king of Salem, priest of the Most High God—*first* being by interpretation (translation) *King of righteousness*, and *after that* also King of Salem, which is, King of peace.)³

The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign *for ever* and ever.⁴ Thou wast slain—and hast made us unto our God kings and priests. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb *for ever* and ever.⁵

5. The Lord at thy right hand shall strike through *kings* in the day of his wrath.

And the *kings* of the earth—hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall

on us, and hide us from the face of him that sitteth on the throne, and from the *wrath of the Lamb*; for the *great day of his wrath* is come; and who shall be able to stand?⁶ The *kings* of the earth, &c.—the remnant were *slain with the sword of him* that sat upon the horse, which sword proceeded out of his mouth.⁷

6. He shall *judge* among the heathen.

True and righteous are his *judgments*. In righteousness doth He *judge*.⁸

6. *He shall fill the places with the dead bodies.*

Blood came out of the winepress, even unto the horse bridles.⁹ All the fowls were filled with their

flesh.¹⁰ And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel—and there shall they bury Gog and all his multitude. Ezek. xxxix. 11.

6. *He shall wound the heads over many countries.*

And I saw the kings of the earth and their armies gathered together. He cried with a loud voice,

saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the *flesh of kings, and of captains, and of mighty men, &c.*¹¹

7. *He shall drink of the brook in the way; therefore shall he lift up the head.*

Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for He hath judged the

¹ Rev. vii. 9, 14. ² xix. 7, 8.

⁴ v. 9, 10, 13. ⁶ vi. 15-17.

⁹ xiv. 20.

¹⁰ xix. 21.

³ Heb. vii. 1, 2.

⁷ xix. 19-21.

¹¹ xix. 17-19.

⁴ Rev. xi. 15

⁸ xix. 2, 11.

great whore—and hath avenged the blood of his servants at her hands. He was clothed with a vesture dipped in blood. And He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. On his head were many crowns.¹

The next psalm, the 111th, begins in the original with *Hallelujah*, i.e., *Praise ye the Lord*. The 106th, 113th, 135th, and the last five psalms, 146th–150th, both begin and end with the *same* expression of praise.

The *place* to which the kings of the earth and of the whole world are finally gathered to the battle of the great day of God Almighty, is that which is called in the *Hebrew* tongue Armageddon. And the *Hebrew* word Alleluia, transferred from the Old Testament to the New, first occurs in the beginning of the 19th chapter, and, though it has no other place in the Apocalypse or in the New Testament, it is there repeated again and again, in the record of the triumph of the Lord over his enemies, the coming of his kingdom, and the blessedness of his saints. It will be seen whether there be not thus, here also, more than a *threefold cord* combining into a common testimony *things that are written in the Psalms*, and also in his own Book of Revelation, concerning Christ.

That *in each* of those psalms the inspired penman, especially in his closing testimony, continued uninterruptedly from psalm to psalm, speaks of the times of the restitution of all things, the best proof lies in reading as it is written.

Thus in the commencement and in the close of the 106th psalm, in immediate connection with the adoring word *Hallelujah* we read :

“Hallelujah (Praise ye the Lord). O give thanks unto the Lord ; for his mercy endureth for ever. Who can utter the mighty acts of the Lord ? Who can show forth all his praise ? Blessed are they that keep judgment, and he that doeth righteousness at all times. Remember me, O Lord, with the favor (that Thou bearest) unto thy people : O visit me with thy salvation ; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that *I may glory with thine inheritance*. Save us, O Lord our God, and gather us from among the heathen to give thanks unto thy holy name, and to triumph in thy praise. *Blessed be the Lord God of Israel from everlasting to everlasting : and let all the people say, Amen, Hallelujah.*”

¹ Rev. xix.

In the 111th Psalm is written :

Hallelujah. I will praise the Lord with my whole heart, *in the assembly of the upright, and in the congregation.* The works of the Lord are great, &c. He will ever be mindful of his covenant. He hath showed his people the power of his works, that He may give them the heritage of the heathen. *He sent redemption to his people : He hath commanded his covenant for ever.* 1, 2, 5-9.

Hallelujah. Praise, O ye servants of the Lord, praise the name of the Lord. *Blessed be the name of the Lord from this time forth and for evermore.* From the rising of the sun unto the going down of the same, the Lord's name is to be praised, &c. cxiii. 1-3. Thy name, O Lord, endureth for ever ; thy memorial, O Lord, throughout *all generations.* For the Lord will judge his people, and He will repent himself concerning his servants. cxxxv. 13, 14. The Lord shall reign for ever, thy God, O Zion, unto all generations, Hallelujah. cxlvi. 10. Hallelujah : The Lord doth build up Jerusalem : He gathered together the outcasts of Israel. The Lord lifted up the meek : He casteth the wicked down to the ground, &c. cxlvii. 1, 2, 6. Hallelujah. Praise ye the Lord from the heavens : praise him in the heights. Kings of the earth, and *all his people.* His glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints ; of the children of Israel, a people near unto him. Hallelujah. cxlviii. 1, 11-14. Hallelujah. Sing unto the Lord a new song, his praise in the congregation of saints. Let the saints be joyful in glory. Let the high praises of God be in their mouth, and a *two-edged sword* in their hand ; to execute vengeance upon the heathen—to execute upon them the judgment written : this honor have all his saints, Hallelujah. cxlix. 1, 5-9. Hallelujah. Praise God in his sanctuary ; praise him in the firmament of his power. Let every thing that has breath praise the Lord. Hallelujah. cl. 1, 6.

Testimonies from these Psalms may first be compared with each verse of the beginning of the 19th chapter of the Book of Revelation ; and then with other visions of the same triumph and blessedness and glory, as *Alleluiah* is the chorus of each accompanying vision of judgment, in which Gentile at last shall join with Jew, and earth with heaven.

1. And after these things I heard a great voice of *much people* in heaven, saying, *Alleluia*;

1, 2. Saying, Alleluia; Salvation, and glory, and honor, and power unto the Lord our God: for *true and righteous* are his judgments.

2, 3. For He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, *Alleluia*: and her smoke rose up for ever and ever.

4, 5. And the four-and-twenty elders, and the four living creatures fell down and worshiped God that sat upon the throne, saying, *Amen, Alleluia*. And a voice came out of the throne, saying, Praise our God *all ye his servants, and ye that fear him, both small and great*.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *Alleluia*; for the Lord God Omnipotent reigneth.

7. Let us be glad and rejoice and give honor to him.

7, 8. For the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Halleluiah. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels; praise ye him, all his hosts, &c. cxlviii. 1, 2.

For his name alone is excellent; his glory is above the earth and heaven. 13. *Halleluiah*. Praise the Lord—which keepeth truth for ever, which executeth judgment for the oppressed—but the way of the wicked he turneth upside down, &c. cxlvi. 1, 6, 7, 9.

Halleluiah. Sing unto the Lord a new song, and his praise in the congregation of saints. Let the high praise of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people—to execute upon them the judgment written, &c. cxlix. 1, 6, 7, 9.

This honor have all his saints, Alleluia. cxlix. 1, 6, 7, 9. Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy name, and to triumph in thy praise. Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Alleluia. cvi. 47, 48.

The Lord shall reign for ever, thy God, O Zion, unto all generations. *Halleluiah*. cxlvi. 10.

Let Israel rejoice in him that made him: let the children of Zion be joyful in their king. Let the saints be joyful in glory. cxlix. 2, 5.

—The Lord taketh pleasure in his people: He will beautify the meek with salvation. 4.

9. And he said unto me write, Blessed are they which are called to the marriage supper of the Lamb.

And every creature which is in heaven, and on the earth, and under the earth, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever. Rev. v. 13. And all the angels—worshipped God, saying, Amen, vii. 11, 12.

earth and heaven. He also exalteth the horn of his people, the praise of all his saints. Psa. cxlviii. Let every thing that hath breath praise the Lord. cl. 6.

The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever. The time that thou shouldest destroy them that destroy the earth. xi. 15, 18.

The time—that thou shouldest give reward to thy saints. xi. 18.

He gathered them in a place called in the Hebrew tongue Armageddon. The wine-press was trodden without the city.—Spare thy people, O Lord, and give not thine heritage to reproach. Joel ii. 17.

And I looked, and, lo, a Lamb stood on the Mount Zion, and with him 144,000, having his Father's name in their foreheads. And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne.

And before the living creatures and the elders. xiv. 1-3. Sealed 144,000 out of all the tribes of the children of Israel. After this I

O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the glodness of thy nation, that I may glory with thine inheritance. cvi. 4, 5. Let the saints be joyful in glory.

Praise ye the Lord from the heavens. Praise ye him, all his angels. Praise ye the Lord from the earth, ye dragons, and all deeps—mountains and all hills—beasts and all cattle; creeping things, and flying fowl—kings of the earth and all people, princes and all judges of the earth: both young men and maidens; old men and children—his glory is above the

The way of the wicked He turneth upside down. The Lord shall reign for ever, thy God, O Zion, unto all generations. cxlvi. 2, 10.

Let the saints be joyful in glory. cxlix. 5.

—He regarded their affliction when he heard their cry; and He remembered for them his covenant, and repented, according to the multitude of his mercies. cvi. 44, 45. To execute upon the heathen the judgment written. cxlix. 7, 9.

Hallelujah. Sing unto the Lord a new song. Let Israel rejoice in him that made him: let the children of Zion be joyful in their king. Let them sing praises unto him with the timbrel and harp. cxlix. 1-3.

Sing unto the Lord a new song, his praises in the congregation of saints. cxlix. 1.

beheld a great multitude—of all nations stood before the throne, &c. vii. 4, 9.

And they sung as it were a **new song**—and *no man* could learn that **song** but the 144,000 . . . the first fruits unto God and to the Lamb. xiv. 3, 4.

He hath not dealt so with *any nation*. cxlvii. 20.

And I saw a new heaven and a **new earth**. And I saw the holy city, new Jerusalem, coming down from God out of heaven. xxi. 1, 2. **I** will build again the tabernacle of David which is fallen down. Acts xv. 16; Amos ix. 11. **I** create Jerusalem a rejoicing, and **her** people a joy. Isa. lxv. 18.

Blessed be the name of the Lord *from this time forth* and for evermore. From the rising of the sun unto the going down of the same, the Lord's name (is) to be praised. cxiii. 2, 3. The Lord shall *reign* for ever, (even) thy God, O Zion, to all generations. cxlvi. 10. The Lord doth build up Jerusalem. Praise the Lord, O Jerusalem;

praise thy God, O Zion. For he hath strengthened the bars of thy gates; He hath blessed thy children within thee. cxlvii. 2, 12-14.

Ascribe ye *greatness* to our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is He. Rejoice, O ye nations, with his people; for He will avenge the blood of his servants. Deut. xxxii. 3, 4, 43. And they sing the song of Moses and of the Lamb, saying, *Great and marvelous are thy works*, Lord God Almighty; *just and true* are thy ways. Thou hast taken to thee thy great power, &c. xv. 3; xi. 17.

He hath showed his people the power of his works, that He may give them the heritage of the heathen. The works of his hands are *verity* and judgment. cxi. 6, 7. Which made heaven and earth—which keepeth *truth* for ever; which executeth *judgment* for the oppressed. The Lord loveth the *righteous*; but the way of the *wicked* He turneth upside down. The Lord shall reign for ever, thy God, O Zion. cxlvi. 6-10.

Thy judgments are made manifest.

—To execute the judgment written. cxlix. 9.

CHAPTER X.

PROPHECIES OF ISAIAH COMPARED WITH THE BOOK OF REVELATION, ETC.

TRUTH can bear every trial. Testimonies that are faithful and true can never be shaken. The word of God abideth forever. As the Scriptures are searched to see whether these things are so, prophet after prophet shows how they all spake by the same Spirit, as of the same times of the restitution of all things. In courts where distinctions are made between law and equity, and where truth is not always distinguishable from error, and in which witnesses often disagree and judges differ—and in regard to things spiritual, a decision vainly deemed expedient for settling a church, can be given without any reference to one word of Scripture—it is a special pleader's part, as a case advances to proof, to extract contradictions if he can, or to neutralize, if it be adverse, the testimony of one witness by that of another. The witnesses whom God hath chosen, and by whom He spake, may be gainsaid; but their evidence can not be confuted; and scriptural questions can be settled by Scripture alone. Futurity, to which it was the office and the prerogative of the prophets to appeal, has never failed, when changed into the present or the past, to ratify their sentences: and ere the times of restitution come, desolations show, in city after city, and country after country, the effects, as they predicted, of another rule than that of the Lord, and of another faith than that of his word. As they testified of local judgments that are past, their words agree together as the *things* agree with them. And in whatever manner their testimony be tried—whether verse by verse in single psalms or visions be compared with other scriptures for their own as well as mutual illustration, or different testimonies to the same things be compared, as in the separate sections of the Tables, with those of various scriptures—the word of *truth*, if thus rightly divided, shows its inherent brightness,

even as, when suffered to shine in its own light, and kept from contact with the grosser earth, the diamond ever sparkles, whichever way it be turned. The word of the Father of lights is not to be outshone by any of his works. The preciousness of the knowledge it imparts, though incomparably greater than that of all earthly gems, is not unsearchable like that of the richness of the grace which it reveals.

Isaiah has been called "the evangelical prophet." He testified indeed of the incarnation and of the decease, but also of the deity and the dominion of Jesus, as the gospel itself is the *gospel of the kingdom*. He alone of all the prophets records in express terms the *promise of the new heavens and the new earth*, for which apostles and primitive believers looked, according to it. But, as God spake by the prophet, He identifies his own creating of these with his creating Jerusalem a rejoicing, and her people a joy, at the coming and kingdom of the Lord, when He shall plead with all flesh by fire and by his sword, and the worm shall not die nor the fire be quenched of them that have transgressed against him, and the blessedness and peace even on earth shall be such that only incomprehensible figures adequately picture its inconceivable nature and degree.

The subject of his prophecy throughout, according to the title of his book, is, if his testimony be believed, *the things which he saw concerning Judah and Jerusalem*, in the days of the four kings of Judah, during whose reigns he prophesied. He saw the judgments that have come upon that people and that city, as the burden which they have borne for ages bears witness to their literality; nor was it kept from the view of the prophet that the last would be the greatest, and that the Lord at his coming will render indignation and wrath, tribulation and anguish, *to the Jew first*, when Jerusalem shall be his furnace, and the Lord shall wash away the filth of the daughters of Zion, and shall purge the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning; thereafter to be made an *eternal excellency, a joy of many generations*.—Akin to the same theme, or linked, in judgments on their enemies, to Judah and Jerusalem, testimonies were borne by Isaiah as by other prophets, to things that they saw concerning the enemies of Israel of old, and their cities and countries; *the accomplishment of which has shown and still*

shows the literal truth of the words of God, as much as the dispersion of the Jews among all nations, and the treading down of Jerusalem by the Gentiles, to this day. But here too the prophet's vision embraced the final judgments at Israel's redemption, *also on the Gentiles*. He saw, as only partly shown in the preceding Table, the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. But as to that day of which the Lord hath spoken, and the vengeance He will then render to his enemies, the words of Isaiah, as alike those of the Lord, have all the weight of the song of Moses, while they rise higher than it, as to the glory that shall follow.

A volume, not a chapter, can best convey a just idea of the actual and all-pervading harmony of prophecy, by a comparison of the book of Isaiah with other scriptures, if each be read as *it is written*. In these simple words Christ and his apostles appealed to the word of God by the prophets. The expression had lost none of its divine import, however little care has been taken to build upon the foundation both of apostles and *prophets*, Christ Jesus himself being the chief corner-stone; or however much the apostolic and more than apostolic example has been neglected, and the authoritative expression—*it is written*—instead of being accounted absolutely conclusive, has been practically disused or disowned, and other things substituted for those which the Lord hath spoken. But the word of the Lord standeth ever sure. Though Jesus, who was of the tribe of *Judah*, wept over *Jerusalem*, and told that the time of the treading down of it by the Gentiles hung on the fulfilment of the times of the Gentiles themselves, and that Jerusalem would not see him again, till it shall hail him coming in the name of the Lord—yet Judah and Jerusalem, Jacob and Zion, except where judgments fall, have been displaced, if fancy could displace them, from the writings of Isaiah and other prophets of Israel, till a "Commentary on Isaiah as it is" may seem a startling title to many—whom any actual though not avowed commentary on the book of Isaiah as it is not written would have failed to surprise, as if there could be shown in it the prophet's meaning far better than he knew it, or far other than he told it. Yet the things which Isaiah *saw* are things which the Lord revealed: and *it is written* is the watchword to which an exclusive comparison of scripture with scripture necessitates the return, if truth

be sought at its centre and its source, whence naught but harmony can flow.¹

Some instances may here be shown how the things recorded by John are illustrated by the prophecies of Isaiah; and how separate testimonies to the same things, or to those which God had joined together in his Word, throughout the Scriptures, are ever shown to be interwoven, while new things are added to old as the opening of the book and reading it as written unfold the mysteries of the kingdom of heaven.

The second chapter has already in part been compared with the opening of the sixth seal. Reaching beyond the great day of the wrath of the Lamb, as also depicting it, the vision opens with the sight of the establishment of the mountain of the Lord's house on the top of the mountains, *as all nations shall flow unto it*. Universal peace shall prevail when the law shall go forth out of Zion and the word of the Lord from Jerusalem, and the house of Jacob shall walk with the nations in the *light of the Lord*. The third chapter is full of judgments on Jerusalem ruined, and Judah fallen, which no Gentile has appropriated. But in the same vision it is written, *in that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel*. Jerusalem purged from its filth and its blood, and every one called holy that is written among the living in Jerusalem, the fiery judgments are past, and "all the glory" remains. That shall be the day when the song of Moses and the Lamb shall be sung, and the nations shall rejoice with his people, and walk in the light of the new Jerusalem—"in the light of the Lord," as the *Lamb is the light thereof*.

The Apostle Paul, while he marks the distinction between the *Jews* and the *Gentiles*, throughout three consecutive chapters in the Epistle to the Romans, as clearly as does Isaiah, cites, "Esaias" four times by name, and also twice, not less emphatically, as *it is written*. In the last of these, before closing with the exclamation of praise, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* he testifies to the salvation of *all Israel* at last "*as it is written*, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for

¹ See Isaiah as to to.

this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. *For the gifts and calling of God are without repentance* (or change of purpose)." Rom. xi. 26-29. The first of these quotations from Isaiah is, "Esaias also crieth concerning *Israel*, Though the number of the children of *Israel* be as the sand of the sea, a remnant shall be saved—for He will finish the work, and cut it short in righteousness—because a short work will the Lord make upon the earth." Rom. ix. 27, 28.—"And it shall come to pass in that day, that the remnant of *Israel*, and such as are escaped of the *house of Jacob* shall *no more* again stay upon him that smote them; but shall stay upon the Lord, the Holy One of *Israel*, in truth. The remnant shall return, even the remnant of *Jacob*, unto the mighty God. For though thy people *Israel* be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land (earth). Isa. x. 20-23.

In the following chapter, and in continuation of the same vision, it is shown how the Lord will execute the judgment written, or the consumption decreed, and how that consumption shall overflow with righteousness, and the vision next closes with a triumphant song of praise, when the anger of the Lord is turned away, and the Lord Jehovah is *Israel's* strength and song, when He also is become her salvation.

xi. 1. And there shall come forth a Rod out of the stem of Jesse, and a branch shall grow out of his roots:

I am the root and the offspring of David. Rev. xxii. 16.

2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord.

Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh; &c. Ps. xlv. 2, 3.

3. And shall make him of quick understanding in the fear of the Lord: And *He shall not judge after the sight of his eyes, neither reprove after the hearing*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.—Many will say unto me in that day, Lord, Lord, have we not proph-

of his ears.—And He shall smite the earth.

The day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. ii. 16.

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

Ps. lxxii. 2, 4. Yet a little while, and the wicked shall not be—but the meek shall inherit the earth. xxxvii. 10, 11.—Thou didst cause judgment to be heard from heaven; the earth feared and was still, when God arose to judgment to save all the meek of the earth. lxxvi. 8, 9; Isa. xxxv. 3, 4; Zeph. ii. 3. Blessed are the poor in spirit; for theirs is the kingdom of heaven.—Blessed are the meek, for they shall inherit the earth. Matt. v. 3, 5.

esied in thy name? &c.—Then will I profess unto them, I never knew you. Matt. vii. 21–23.—

He shall judge thy people with righteousness.—He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

The fourth and fifth verses of this chapter may be more briefly compared with the judgments recorded in Rev. xix.; and the ninth and tenth verses, together with the short chapter which follows, which is one psalm of praise, court a similar comparison with the triumphant songs there also written, in which Alleluiahs, as already seen, are common to the New Testament and to the Old. *Thou shalt arise and have mercy upon Zion.—When the Lord shall build up Zion, He shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord.* Ps. ciii. 13–18.

True and righteous are his judgments. Rev. xix. 2.—I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True.

And in righteousness he doth judge and make war. 11.

Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron, &c. 11, 15.

I saw the beast and the kings of the earth and their armies gathered together to make war

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Isa. xi. 5.

With righteousness shall He judge the poor, and reprove with equity for the meek of the earth:

He shall smite the earth with the rod of his mouth.

And with the breath of his lips shall He slay the wicked. 4.

against him.—And the remnant were *slain* with the sword of him that sat on the horse; which sword *proceeded out his mouth*. 19, 21.

And after these things I heard a great voice of much people in heaven, saying, *Alleluia*; Salvation, and glory, and honor, and power, unto the Lord our God. 1.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 5.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *Alleluia* :

For the Lord God Omnipotent reigneth 6.

of the knowledge of the Lord
sea. xi. 9.

Let us be glad and rejoice, and give honor to Him. 7.

Blessed are they which are called to the marriage supper of the Lamb. 9. Write, *Blessed* are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may *rest* from their labors; and their works do follow them. xiv. 13.

And they sing the song of Moses—and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty.—*All nations* shall come and worship before thee; for thy judgments are made manifest. xv. 3, 4.

I John saw the holy city, new Jerusalem, coming down from God out of heaven.—Behold, the tabernacle of God is with men, and He will dwell with them. xxi. 2, 3. The throne of God and of the Lamb shall be in it. *xxii. 3.*

And in that day thou shalt say, O Lord, I will *praise thee*.—Behold God is my *salvation*.—The Lord Jehovah is my *strength* and my *song*; He also is become my *salvation*. Isa. xii. 1, 2.

And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted, &c. 4.

Sing unto the Lord; for he hath done excellent things: This is known in *all the earth*. *Cry out and shout*, thou inhabitant of Zion :

For great is the Holy One of Israel in the midst of thee. *xii. 5, 6.*—For the *earth* shall be full (Jehovah), as the waters cover the

He is become my salvation; therefore with *joy* shall ye draw water out of the wells of salvation. xii. 2, 3.

His *rest* shall be glorious. xi. 10.

(There remaineth therefore a *rest* for the people of God. Heb. iv. 9.)

In that day shall ye say, Praise the Lord—*declare his doings among the people*, make mention that his name is exalted. Sing unto the Lord; for He hath done excellent things: this is known in all the earth. xii. 4, 5.

Cry out and shout, thou inhabitant of Zion: for great is *the Holy one of Israel in the midst of thee*. xii. 6.

The nations of them that are saved shall walk in the light of it.—And they shall bring the glory and honor of the nations into it. xxi. 24, 26.

I Jesus have sent mine angel to testify unto you these things in the churches. I am *the root and offspring of David*, the bright and morning star. xxii. 16.

And in that day there shall be a root of Jesse, which shall stand for an ensign of *the people*; to it shall *the Gentiles* seek: and his rest shall *glorious*. xi. 10.

In that day there shall be a *root of Jesse* which shall stand for an ensign of the people, &c.

In expounding to his disciples the parables by which He made known to them the mysteries of the kingdom of heaven, Jesus "said unto them, *Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick. —Take heed what ye hear: with what measure ye mete, it shall be measured unto you: and unto you that hear shall more be given.*" As *old things* are brought out, *new* may be added; and when *heard*, more shall be given. If the eyes be not closed, and the ears dull of hearing, may not the other prophecies of Isaiah, though yet unfulfilled, be seen in as open vision, and heard with as ready an ear, as are those, when read as they are written, in which he testified of the sufferings of Jesus? How amply the promise to him that *heareth* shall be fulfilled, the reader who has received the *word* not as the word of man but as it is in truth the word of God, may experience as he diligently searches the Scriptures, or, even in these pages, peruses them. Things which the world has never yet witnessed, and which neither Jews nor Gentiles have ever yet experienced, are described in terms that need not to be wrested, and set forth in figures that need not to be explained, in order that more may be given, if the past has been heard. If the word of God concerning the judgments that shall finally come on Jew and Gentile, and their sequel too, be not believed, it is not because the word, that came from him who is light, is dark, or because *the testimony* is not as broad as the law, and clear as light.

Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but (God) shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirl-

wind. And behold at evening tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from the beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion. xvii. 12–14; xviii. 3–7.

Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.—Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay

siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against Mount Zion.—And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Isa. xxviii. 17–22; xxix. 1–8, 18–24.

One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the LORD wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment:

blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.—Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound. Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people causing them to err. Ye shall have a song, as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. And the LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large; the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it. Isa. xxx. 17-19, 26-33.

Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself. Ye shall conceive chaff; ye shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes,

that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil ; He shall dwell on high ; his place of defense shall be the munitions of rocks ; bread shall be given him, his waters shall be sure. Thine eyes shall see the King in his beauty ; they shall behold the land that is very far off. Thine heart shall meditate terror. Where is the scribe ? where is the receiver ? where is he that counted the towers ? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive ; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken : But there the glorious LORD will be unto us a place of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the LORD is our judge, the LORD is our lawgiver, the LORD is our king ; he will save us. Isa. xxxiii. 10-22.

Behold, the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them. Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein ; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands. The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war : he shall cry, yea, roar ; he shall prevail against his enemies. I have long time holden my peace ; I have been still, and refrained myself : now will I cry like a travailing woman ; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs ; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not : I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images Ye are on

Gods. Hear, ye deaf; and look, ye blind, that ye may see. Isa. xlii. 9-18.

And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of the LORD, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Isa. lix. 16-21; lx. 1-3, 14, 15.

Testimonies such as these obviously form themselves into the same combinations as before, without straining a text of the Scriptures that can not be broken, or limiting the Holy One of Israel, whose words they all are, as if He had spoken what He will not perform. True and righteous are the judgments which He will execute on Jew and Gentile; and on the righteous and the wicked.

Let both grow together until the harvest.—The harvest is the For so the Lord said unto me, I will take my rest, and I will

end of the age.—I am with you all the days, *unto the end of the age.* Matt. xiii. 30, 39; xxviii. 20. Whom the heaven must receive *until* the times of restitution of all things, *which God hath spoken by the mouth of all his holy prophets.* Acts iii. 21.

Gather ye first the tares, and bind them in bundles.—They are the spirits of devils which go forth to the *kings of the earth and of the whole world.*—I saw the kings of the earth and their armies gathered together.—*Proclaim* this among the Gentiles—let them come up.—*Multitudes, multitudes,* in the valley of decision, &c. Matt. xiii. 3; Rev. xvi. 14; xix. 19; Joel iii. 9, 14.

God hath put in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled. Rev. xvii. 17.

He gathered them into a place called in the Hebrew tongue Armageddon. xvi. 16.

ground, and thy speech shall
One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be
mountain, and as an ensign on a hill. xxx. 17.

The day of wrath and revelation of the righteous judgments of God; *who will render unto every man according to his deeds*—indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Rom. ii. 5, 6, 8, 9.

to the islands He will repay recompense. lix. 17, 18.

The Lord of that servant shall come *in a day when he looketh not for him,* and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the *hypocrites*: Matt. xxiv. 50, 51.

consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the *heat of harvest.* For afore the harvest, &c. xviii. 4, 5. I have *long* time holden my peace; I have been still and refrained myself: now will I cry, &c. xlii. 14.

—The multitude of many people make a noise like the noise of the seas—the rushing of nations.—The nations shall rush, like the rushing of many waters, &c. xvii. 12, 13. *All the inhabitants of the world,* and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains hear ye, &c. xviii. 3. *The multitude of all the nations,* &c. xxix. 7.

And (there shall be) a bridle in the jaws of the people, causing (them) to err. xxx. 28.

I will distress Ariel—I will camp against thee round about.—And thou shalt be brought down, and shalt speak out of the low out of the dust. xxix. 2–4.
—And thou shalt be brought down, and shalt speak out of the low out of the dust. xxix. 2–4.
—And thou shalt be brought down, and shalt speak out of the low out of the dust. xxix. 2–4.

Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies. xxviii. 17. He put on the garment of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds He will repay, fury to his adversaries, recompense to his enemies; to the islands He will repay recompense. lix. 17, 18.

The *sinner*s in Zion are afraid; fearfulness hath *surprised* the hypocrites.

with the *hypocrites*: Matt.

—*A fire is kindled in mine anger, and shall burn unto the lowest hell.*—The sword without, and terror *within* shall destroy both the young man and the virgin, the suckling with the man of gray

As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matt. xxiv. 27. Behold, I come as a thief.

There was a great earthquake.—And there were voices, and thunders, and lightnings; and there was a great earthquake.—And I will rain—an overflowing rain, great hailstones, fire and brimstone. Rev. xvi. 18; Ezek. xxxviii. 22.

And there fell upon men a great hail out of heaven, (every stone) about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. Rev. xvi. 21.

They are the spirits of devils which go forth to the kings of the earth—to gather them to the battle of the Lord God Almighty. 14.—And I saw heaven opened, and behold a white horse and he that sat on him.—In righteousness doth he judge and make war.—Out of his mouth goeth a sword, that with it He should smite the nations. xix. 11, 15.

These shall *make war* with the Lamb, and the Lamb shall overcome them. xvii. 14.

In righteousness He doth judge and make war.

If I whet my glittering sword, and mine hand take hold on judgment, I will render *vengeance* to mine enemies. He will *avenge*

Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? xxxiii. 14.

Deut. xxxii. 22, 25.

Yea, *it shall be in an instant suddenly.* Thou shalt be visited of the Lord of hosts,

With thunder, and with earthquake, and great noise, with storm, and tempest, and the flame of devouring fire. xxix. 5, 6. The Lord shall cause his glorious voice to be heard, and shall show the lightning down of his arm—with the flame of a *devouring fire*, and with scattering, and tempest, and hailstones. xxx. 30.

Judgment also will I lay to the line—and the hail shall sweep away the refuge of lies. xxviii. 17.

The Lord shall cause his glorious voice to be heard, and shall show the lightning down of his arm. xxx. 30. Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. xxxiii. 10. The Lord shall go forth as a *mighty man*, He shall stir up jealousy as a *man of war*.

The Lord shall go forth as a mighty man—he shall *prevail* against his enemies. xlii. 13.

His arm brought salvation unto him; and his righteousness it sustained him. For he put on righteousness as a breast-plate. lix. 16, 17.

He put on the garments of *vengeance* for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he

the blood of his servants, and will render vengeance to his adversaries. Deut. xxxii. 41-43.

—To gather them to the *battle* of that great day of God Almighty.

The wine-press was trodden *without the city*. He treadeth the wine-press of the fierceness and wrath of Almighty God. xiv. 20.

—and that distress her, shall be as a dream of a night vision.—So shall the multitude of all the nations be that fight against *Mount Zion*. Isa. xxix. 5-8. For Tophet [without the city, Jerusalem] is ordained *of old*; yea, for the king it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it. xxx. 33.

Thy wrath is come, and the time that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them that destroy the earth.

A short work will the Lord make upon the earth. Rom. ix. 18.

man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty, &c. xxix. 7, 8. And behold at the evening tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

And I saw the beast and the kings of the earth, and their armies, gathered together, &c. Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away. Dan. ii. 35.

He cried—to all the fowls that fly in the midst of heaven, Come—that ye may eat the flesh of kings, and of all, &c. Rev. xix. 17, 18.—Speak unto every feathered fowl, and to every beast of the field—ye shall eat the flesh of the mighty—ye shall eat fat till ye be full, &c. Ezek. xxxix. 17-19

will repay, fury to his adversaries, recompense to his enemies. lix. 17, 18.

In battles of shaking will He fight for it. For the king it is prepared. xxx. 32, 33.

The multitude of thy strangers shall be like small dust.—Thou shalt be visited by the Lord of Hosts.—And the *multitude of all the nations that fight against Ariel*

The hand of the Lord shall be known toward his servants and his indignation toward his enemies. lxvi. 14.—Blessed are they that wait for him. xxx. 18.

The *multitude of all the nations that fight against Ariel*—shall be as a dream of a night vision. It shall even be as when a hungry

The nations—shall be chased as the *chaff* of the mountains *before the wind*, and like a rolling thing (marg. thistle-down) before the whirlwind. xvii. 13, 14.

They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. xviii. 6.

A *fire* is kindled in mine anger, and shall burn unto the lowest hell. Deut. xxxii. 22.—Another angel which had power over *fire*.—His eyes were as a flame of fire.—The beast and the false prophet were cast into the lake of fire, &c.—Whosoever was not found written in the book of life was cast into the lake of fire.—Indignation and wrath upon—the *Jew* first.

They sing the song of Moses, and the song of the Lamb, saying, Great and *marvellous* are thy works, Lord God Almighty.—

Who shall not fear thee, O Lord, and glorify thy name?—*for thy judgments are made manifest.*

the lightning down of his arm, xxx. 30. Hear, ye deaf; and look, ye blind, that ye may see. xlii. 18.

The kings of the earth and the mighty men—*hid themselves* in the dens, and in the rocks of the mountains.—Hide us from the face of him that sitteth on the throne, and from the *wrath of the Lamb*; *for the great day of his wrath is come*; and who shall be able to stand?

I beheld a great multitude stood before the throne, &c. The time—that Thou shouldest give reward to thy servants—and shouldest destroy them that destroy the earth, &c. He that overcometh shall inherit all things—but the fearful and unbelieving—shall have their place in the lake which burneth with fire and brimstone, which is the second death.

They shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall *feed them*.

Thou shalt be visited of the Lord of hosts—with the flame of devouring fire. xxix. 6. His tongue as a devouring fire.—The pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it. xxx. 27, 33.—As thorns out up shall they be burned in the fire. xxxiii. 12. Who *among us* shall dwell with everlasting burnings? xxxiii. 14.

The Lord shall rise up—that He may do his work, his strange work; and bring to pass his act, his strange act. xxviii. 21.

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. xxix. 18.—The Lord—*shall show*

with the indignation of his anger.

The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.—The Lord shall be wroth. xxviii. 17, 21.—The multitude of the terrible ones shall be as chaff. xxix. 5.—The Lord shall cause his glorious voice to be heard, and shall show the lightning down of his arm, with the indignation of his anger, &c. xxx. 30.

Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly—He shall dwell on high; his place of defense shall be the munitions of rocks. xxxiii. 14–16.

He shall dwell on high—bread shall be given him; his waters shall be sure.

The throne of God, and of the Lamb shall be in it—and they shall see his face.

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven—the holy Jerusalem descending out of heaven from God, having the glory of God. xxi. 2, 10.

Thine eyes shall see the king in his beauty. xxxiii. 16, 17.

They shall behold the land that is very far off.—Look upon Zion, the city of our solemnities; thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be

removed.—But *there* the glorious Lord will be unto us a place of broad rivers and streams.—The Lord is our king. xxxiii. 17, 20–22. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled—to the *place of the name of the Lord of hosts, the mount Zion*. xviii. 7. The Redeemer shall come to *Zion*.

And so all Israel shall be saved: *as it is written*, There shall come out of Zion the deliverer, and shall turn away ungodliness from *Jacob*; for this is *my covenant unto them*, when I shall take away their sins.—As touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance (or change of mind). Rom. xi. 26–29.

The Redeemer shall come to *Zion*, and unto them that turn from transgression in *Jacob*. As *for me*, this is my covenant with them, saith the Lord (Jehovah); my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, *from henceforth*, and for ever. lix. 20, 21.

Behold I come quickly: *blessed is he that watcheth*.—Ye turned to God from idols to serve the living and true God; and to *wait for his Son from heaven*. 1 Thess. i. 9, 10.

Therefore will he be exalted, that He may have mercy upon you, for the Lord is a God of judgment; *blessed are they that wait for him*. xxx. 18.

Behold the tabernacle of God is with men—and God shall wipe away all tears from their eyes: xxi. 3, 4.

For the people shall dwell in Zion at Jerusalem; *thou shalt weep no more*. xxx. 19.

And they sing the song of Moses, the servant of God; and the song of the Lamb.—Rejoice over her—ye holy apostles and prophets.—And a voice came out of the throne, saying, *Praise our God all ye his servants*, and ye that fear him, both small and great.—Let us be glad and rejoice.

Ye shall have a song—and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, &c. xxx. 29, 30.

Who shall not fear thee and glorify thy name; for thy judg-

Hear ye that are far off what I have done, and ye that are near

ments are made manifest.—True and righteous are his judgments. *xxxiii. 13.* According to their deeds He will repay—recompense to

his enemies.—*So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.* *lix. 18, 19.*

The *nations* of them that are saved, shall *walk in the light of it* (the new Jerusalem)—having the glory of God. The Redeemer shall come to Zion.—*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*—*And the Gentiles shall come to thy light,*

and kings to the brightness of thy rising. *lix. 20; lx. 1, 3.* For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a *lamp that burneth.* *lxii. 1.*

When the Son of man cometh, shall He find faith on the earth? *Luke xviii. 8.* For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. *lx. 2.*

I saw the holy city, new Jerusalem.—He showed me that great city, the holy Jerusalem, descending out of heaven from God. *Rev. xxi. 2, 10.*

They shall call thee the city of the Lord, the Zion of the Holy One of Israel. *lx. 14:* So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy. *Joel iii. 17.*

He shall reign for ever and ever (lit. for ages of ages). The throne of God, and of the Lamb shall be in it.—*Rejoice, ye nations, with his people.*

As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth

of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.—Whereas thou hast been forsaken and hated, so that no man went through thee, I will make the an eternal excellency, a joy of many generations. *lix. 21; lx. 15.*

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *2 Peter iii. 13.*

Thy people also shall be all righteous.—For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth;

so the Lord God will cause righteousness and praise to spring forth before all the nations. *lx. 21; lxi. 11.*

The last two chapters of Isaiah, in each of which, and in them alone in all the Old Testament, the Spirit testifies expressly of the new heavens and the new earth, bear witness, like all other Scriptures which testify of these things, that

one uniform testimony throughout the Word of God, showing the connection which, by his infallible and true decree, subsists between the judgment that shall befall Jew and Gentile, the destruction of his enemies, the redemption of his people, the Lord's pleading with all nations of all things. As the vision of the new Jerusalem and Jerusalem was closed, the new earth and new heaven appeared in the prophet's vision, the *promise* of them both. He who had been wounded, testified also of the coming of the Son of Man to Zion, and of the wrath of God which shall come. The prophet of Israel, whose special theme, looked, indeed, more narrowly at the new earth and to its renewal when the unbelievers of Jacob, and the unbelief of the nations, shall be annihilated at once and forever. The apostle of the Lord, in writing the things which he saw, looked in more open vision to the new heavens, even as life and immortality were brought to light by the gospel. But, as if looking down on it, he glanced also at the new earth, and saw it, as prophets did, filled with the glory of the Lord, when the new Jerusalem descended from heaven. Each of them closed, as each carried on, his own theme. But these things meet and are mingled at last in the end to which all things, in the Providence of God, finally tend, and all the testimonies of his word finally point, even as Christ, the Shepherd of Israel, will settle the controversy which He has with all nations because of the people from among whom he came and whom he created for the glory of Israel's own God;—and as He who is head over all things for his church will bring to an end, in the same appointed time, his controversy with all who have shed the blood of his saints, and blasphemed his name, even while they bore it, and would not have Him to reign over them, to whom *all power in heaven and on earth is committed of the Father*. That which, according to this his own word, was true, ere he ascended into heaven, shall be seen, and felt, and acknowledged as a truth when He shall come again; and all things in heaven, and in earth shall be gathered into one, by the Lord Jesus Christ, in the fullness of time, at the end of this age—the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

Amidst more minute details of the blessedness which

ments are made manifest.—True and righteous are his judgments.

He will repay—recompense to his enemies.—*So shall they fear the name of the Lord from the west, and his glory from the rising of the sun.* lix. 18, 19.

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The Redeemer shall come to Zion.—*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*—And the Gentiles shall come to thy light, and kings to the brightness of thy rising. lix. 20; lx. 1, 3. For *Zion's* sake I will not hold my peace, and for *Jerusalem's* sake I will not rest, till the righteousness thereof go forth as *brightness*, and the salvation thereof as a *lamp that burneth*. lxii. 1.

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there is one uniform testimony throughout the Word of God, concerning the connection which, by his infallible and immutable decree, subsists between the judgment that shall come on Jew and Gentile, the destruction of his enemies and the salvation of his people, the Lord's pleading with all flesh, and the renovation of all things. As the vision of Isaiah concerning Judah and Jerusalem was closed, the new heavens as well as the new earth appeared in the prophet's view, while he recorded the *promise* of them both. He who bare witness to him that was wounded, testified also of the coming of the Redeemer to Zion, and of the wrath of the Lamb, when his day shall come. The prophet of Israel, in concluding his special theme, looked, indeed, more narrowly to the new earth and to its renewal when the ungodliness of Jacob, and the unbelief of the nations, shall terminate at once and forever. The apostle of the Lord, in writing the things which he saw, looked in more open vision to the new heavens, even as life and immortality were brought to light by the gospel. But, as if looking down on it, he glanced also at the new earth, and saw it, as prophets did, filled with the glory of the Lord, when the new Jerusalem descended from heaven. Each of them closed, as each carried on, his own theme. But these things meet and are mingled at last in the end to which all things, in the Providence of God, finally tend, and all the testimonies of his word finally point, even as Christ, the Shepherd of Israel, will settle the controversy which He has with all nations because of the people from among whom he came and whom he created for the glory of Israel's own God;—and as He who is head over all things for his church will bring to an end, in the same appointed time, his controversy with all who have shed the blood of his saints, and blasphemed his name, even while they bore it, and would not have Him to reign over them, to whom *all power in heaven and on earth is committed of the Father*. That which, according to this his own word, was true, ere he ascended into heaven, shall be seen, and felt, and acknowledged as a truth when He shall come again; and all things in heaven, and in earth shall be gathered into one, by the Lord Jesus Christ, in the fullness of time, at the end of this age—the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

Amidst more minute details of the blessedness which

shall ensue, when the nations shall rejoice with the Lord's people Israel, and the *curse* shall be removed when iniquity has an end, there are testimonies in the last two chapters of Isaiah, as in many that preceded them, which need only to be compared, in the order in which they are recorded, with separate visions of the Revelation of Jesus Christ and other scriptures, to show from what judgments on Jew and Gentile, the new heavens and the new earth shall arise.

Behold, it is written before me: I will not keep silence, but will recompense, even *recompense into their bosom, your iniquities, and the iniquities of your fathers together*, saith the Lord, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore *will I measure their former work into their bosom.* lxxv. 6, 7.

Behold, it is written before me; I will not keep silence, &c.

Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. 8, 9.

Destroy it not; *for a blessing is in it.*

shall shake like Lebanon. Ps. lxxii. 16. If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? Rom. xi. 15.

But ye (are) they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that num-

I will see what their end shall be.—They have provoked me to anger with their vanities.—The Lord shall judge his people. Deut. xxxii. 20, 21, 36. The day of wrath and revelation of the righteous judgments of God; who will render to every man according to his deeds—indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first—for there is no respect of persons with God. Rom. ii. 5–11.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem. Joel iii. 16.

For the Lord shall judge his people, and repent himself for his servants, when He seeth that their power is gone—I wound, and I heal—He will be merciful to his land and to his people. Deut. xxxii. 36, 39, 43. Though the number of *the children of Israel* be as the sand of the sea, *a remnant shall be saved*: for He will finish the work. Rom. ix. 27, 28.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof

Indignation and wrath upon *every soul of man that doeth evil*, of the Jew first, and also of the Gentile.—He that rejecteth me, *and receiveth not my words*, hath

ber. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because *when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes*, and did choose that wherein I delighted not. 11, 12.

Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty:—behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. 13, 14.

and Jacob, and all the prophets in the kingdom of God, and you thrust out. Matt. xxv. 34, 41; Luke xlii. 27, 28, &c. The great day of his wrath is come.—I saw a great multitude—before the throne.

And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name: *that he who blesseth himself in the earth shall bless himself in the God of truth;—because the former troubles are forgotten, and because they are hid from mine eyes.* 15, 16.

For, behold, I create new heavens and a new earth. 17.

ness. 2 Peter iii. 13. And I saw a new heaven and a new earth Rev. xxi. 1.

And the former shall not be remembered, nor come into mind. 17.

But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 18.

O Israel; be glad and rejoice Jerusalem. Zeph. iii. 14.

And I will rejoice in Jerusalem, and joy in my people.

And the voice of weeping shall

one that judgeth him; *the word that I have spoken*, the same shall judge him in the last day. John xii. 48. We will not have this man to reign over us.—By her sorceries were all nations deceived.

The time is come—that Thou shouldest give reward unto thy servants the prophets, and to the saints—and shouldest destroy them that destroy the earth.—Come, ye blessed of my Father.—Depart from me, all workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac,

There shall be—neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away. Rev. xxi. 4.

—We according to *his* promise look for *new heavens and a new earth*, wherein dwelleth righteous

For the first heaven and the first earth were passed away. xxi. 1.

Rejoice, O ye nations, with his people. Deut. xxxii. 43. The nations of them which are saved shall walk in the light of it. xxi. 24 Sing, O daughter of Zion; shout with all the heart, O daughter of

The Lord thy God—will rejoice over thee with joy; He will res in his love, He will joy over thee with singing. Zeph. iii. 17.

And God shall wipe away all

be no more heard in her, nor the voice of crying. 19.

The wolf and the lamb shall feed together—and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. 25.

upon him, that he should deceive the nations no more, &c. *xx.* 2, 3.—The Lord God said unto the serpent—Dust shalt thou eat all the days of thy life. *Gen.* iii. 14.

—To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—Hear the word of the Lord, ye that tremble at his word—He shall appear to your joy. *lxvi.* 2, 5.

great.—Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come. *xix.* 5-7.

He that killeth an ox, he slew a man—he that burneth incense, he blessed an idol. Yea they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions,

the words of God shall be fulfilled. *xvii.* 13, 17. By thy sorceries were all nations deceived. *xviii.* 23.

And will bring their fears upon them; because when I called, none did answer; when I spake they did not hear; but they did evil before mine eyes, and chose that in which I delighted not. 3, 4.—Ye that forsake the Lord—and did evil before mine eyes—ye shall be ashamed—ye shall cry for sorrow of heart, and shall howl for vexation of spirit. *lxv.* 11-14.

Hear the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified [*Auto da fe*, followed by *Te Deum*, &c.], but he shall appear to your joy, and they shall be ashamed. *lxvi.* 5.

tears from their eyes; and there shall be no more death, neither sorrow, nor crying,

Neither shall there be any more pain: for the former things are passed away. *xxi.* 4. He laid hold on that old serpent—and cast him into the bottomless pit (the abyss), and shut him up and set a seal

The time—that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great. *xi.* 18. Praise our God, all ye his servants, and ye that fear him, both small and

The Lord of that servant—shall appoint his portion with the hypocrites. *Matt.* xxiv. 51. These have one mind, and shall give their power and strength unto the beast.—God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until

Hid themselves in the dens and in the rocks of the mountains—and said, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.—There shall be weeping and gnashing of teeth, &c.

If that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants—the Lord of that servant shall come in a day when he looketh not for him, &c. *Matt.* xxiv. 48-50. Ye shall be hated of all men for my name's sake.—The time cometh that who-

soever killeth you shall think *that he doeth God service*. John xvi. 2. He caused all—to receive a mark, &c. Rev. xiii. 16.

Hear the word of the Lord, ye that tremble *at his word—hated for my name's sake*, He shall appear to your joy.

Let us be *glad and rejoice*, for the marriage of the Lamb is come, and his wife hath made herself ready.—And I saw thrones, and they sat upon them, and judgment

was given unto them, and the souls of them that were beheaded for the *witness of Jesus*, and for *the word of God*, and which had not worshiped the beast. xx. 4.

A voice of noise *from the city*, a voice from the temple, a voice of the Lord that rendereth recompense to his *enemies*. 6.

The wine-press was trodden *without the city*. xiv. 20. I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him

that sat on the horse, and against his army. And the beast was taken—and the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth. xix. 19–21.

Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in *one day*? or shall a nation be born *at once*? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut (the womb?) saith thy God. 7–9.

He will finish the work—a *short work* will the Lord make upon the earth.—I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your *own conceits*; that blindness in part is happened to *Israel*, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of *Zion* the *Deliverer*, and shall turn away ungodliness from Jacob.—O the depth of the riches both of the wisdom and knowledge of God! how unsearch-

able are his judgments, and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counselor. Rom. ix. 28; xi. 25, 26, 33, 34.—But in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished, as He hath declared to his servants the prophets. Rev. x. 7.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all all ye that mourn for her: that ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the *abundance of her glory*. 10, 11.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Rom. x. i. —Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; *how much more the fullness?*—What shall the receiving of them be but life from the dead? xi. 12, 13.—Jerusalem which now

is, and is in bondage with her children. But Jerusalem which

is above is free, which is the mother of us all. For it is written, Rejoice, thou barren, that bearest not. Gal. iv. 25-27. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her: Rev. xviii. 20. And he showed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God. xxi. 10, 11.

For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles (the nations) like a flowing stream: then shall ye suck, ye shall be borne upon (her) sides, and be dandled upon (her) knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 12, 13.

And when ye shall see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. 14.

And God shall wipe away all tears from their eyes, &c. He that overcometh shall inherit all things.—The kings of the earth do bring their glory and honor into it—And they shall bring the glory and honor of the nations into it. xxi. 4, 7, 24, 26.

The mystery of God shall be finished.—And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ.—Thou hast taken to thee

thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, &c. xi. 15-19.

The hand of the Lord shall be known toward his servants, and his indignation toward his enemies—to render his anger with fury. 14, 15.

For the great day of his wrath is come; and who shall be able to stand?

The hand of the Lord shall be known toward his servants.

True and righteous are his judgments. He hath avenged the blood of his servants at her hand. xix. 2.

For, behold, the Lord will come with fire—to render his rebukes with flames of fire.—For by fire—will the Lord plead with all flesh.

If any man worship the beast and his image—he shall be tormented with fire and brimstone—in the presence of the Lamb.—Another angel that had power

over fire—cried—Gather the clusters of the vine of the earth, &c. xiv. 9, 10, 18.—His eyes are as a flame of fire. These both were cast alive into a lake of fire. xix. 12, 20.

For, behold, the Lord will come with fire, and with his chariots like

He will take them away as with a whirlwind, both living and in his

a *whirlwind*, to render *his anger* with *fury*.

For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many. 16.

that sat upon the horse. Rev. xix. 21. Those mine enemies—bring them hither, and slay them before me. Luke xix. 27.—Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel—that I would bring thee against them.

To render his anger with *fury*.

—It shall come that I will gather all nations and tongues; and they shall come and *see my glory*. And I will set a sign among them, and I will send those that escape of them unto the nations—and they shall declare my glory among the Gentiles. 18, 19.

For as the new heavens and the new earth—shall remain before me, saith the Lord, so shall your seed and your *name* remain. 22.

And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall *all flesh* come to worship before me, saith the Lord. 23.

salem shall even go up from year to year to worship the King, the Lord of hosts. Zech. xiv. 16. And *the nations of them that are saved* shall walk in the light of it: and the kings of the earth do *bring* their glory and honor into it.—And they *bring* the glory and honor of the nations into it. Rev. xxi. 24, 26.

And they shall *go forth* and look upon the *carcases* of the men that have transgressed against me;

For their worm shall not die, neither shall their fire be quenched;

wrath. Psalm lviii. 9. Behold, I come as a thief.—The *armies which were in heaven* followed him.

The battle of that great day of God Almighty. He gathered them—the kings of the earth and of the whole world.—The rest were slain with the sword of him

My *fury* shall come up in my face. Ezek. xxxviii. 17, 18.

And I will *set my glory* among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. Ezek. xxxix. 21.—The *nations of them that are saved* shall walk in the light of it, &c. Rev. xxi. 24, &c.

I will make you a *name* and a praise among all people of the earth. Zeph. iii. 20.—At the gates twelve angels, and *names* written thereon, which are the names of the *twelve tribes of the children of Israel*. xxi. 12.

And it shall come to pass afterward, that I will pour out my Spirit upon *all flesh*. Joel ii. 28. And it shall come to pass, that every one that is left of all the nations which came against Jeru-

salem shall even go up from year to year to worship the King, the Lord of hosts. Zech. xiv. 16. And *the nations of them that are saved* shall walk in the light of it: and the kings of the earth do *bring* their glory and honor into it.—And they *bring* the glory and honor of the nations into it. Rev. xxi. 24, 26.

Where, Lord? Where the *carcase* is, there will the eagles be gathered together.—The winepress was trodden *without the city*.—All the fowls were filled with their flesh.

A fire is kindled in mine anger, and shall burn unto the lowest hell. Deut. xxxii. 22. *Whoso*

ever shall offend one of (those) little ones that believe in me, it is better that a mill-stone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee (cause thee to offend), cut it off; it is better for thee to enter into *life* maimed, than having two hands, to go into hell, into the fire that shall never be quenched: *where their worm dieth not, and the fire is not quenched.* And if thy foot offend thee, cut it off: it is better for thee to enter halt into *life*, than having two feet to be cast into hell, into the fire that never shall be quenched: *where their worm dieth not, and the fire is not quenched.* And if thine eye offend thee, pluck it out: it is better for thee to enter into the *kingdom of God* with one eye, than having two eyes to be cast into *hell fire*: *where their worm dieth not, and the fire is not quenched.* Mark ix. 42-48. If any man worship the beast and his image, and receive his mark in his forehead or in his hand—he shall be tormented with fire and brimstone. And the smoke of their torment ascendeth up for ever and ever.—Here is the patience of the saints: here are they that keep the commandments of God, and *the faith of Jesus.* Rev. xiv. 9-12. These both were cast alive into a lake of fire. xix. 20.

And they shall be an abhorring unto all flesh. 24.—Ye that forsake the Lord—shall leave your name for a curse unto my chosen. lxxv. 15.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel—and it shall stop the (noses) of the passengers, and there shall they bury Gog and all his multitude. Ezek. xxxix. 11.—His stink shall come up, and his ill savor shall come up, because he hath done great things. Joel ii. 20.—Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. xviii. 2.

CHAPTER XI.

PROPHECIES OF HABAKKUK COMPARED WITH OTHER SCRIPTURES.

All Scripture is given by inspiration of God. When imaginations, or reasonings, and all high thoughts are cast down before it, in due homage to its Divine authority; and when heed is given, as commanded, to the *sure word of prophecy*, as it testifies of the *power and coming of the Lord*, it is ever seen to be as a nail in a sure place, fixing immovably the thing which it reveals. Whether recorded in the writings of Moses, or in the Psalms, or in the books of the Prophets, or in the Gospels, or the Epistles, or finally, and not less truly and faithfully, in the Revelation of Jesus Christ, it is ever seen, as scripture is compared with scripture, to be the word of *the Father of lights, with whom is no variableness, neither shadow of turning*. If it enter into the heart, and glance not merely across the mind, its native property, as in part its purposed end, is to form and fix the day-star there, by the clear light of the testimony, and the firm conviction of the reality of things revealed, as appropriated by the believer of God's own word. It is an Almighty hand which has riveted it to the thing to which he sent it, come when it may. And the *words of God*, which *kings* as well as others have, however unconsciously, to fulfill till all be finished, are not bubbles sent down from heaven to be blown to and fro by the breath of human lips. How the *private interpretation* of some prophecies of Scripture has been adduced in support of the private interpretation of others; and how the testimony, which itself is entire, has been attempted to be torn asunder, as if it had neither any coherence nor fixed meaning, will begin to be seen ere the close of this volume, as Scripture supplies its own vindication, and prophets mutually maintain the integrity, when impeached, of the word of the Lord by whom they spake.

But the testimony, in one continuous description, of *another prophet to the power and coming of the Lord*, may

here supply additional illustrations how word answers to word, as scripture is compared with scripture.

The apostle Paul, after testifying to the Jews at Antioch, that they who dwell at Jerusalem, and their rulers, because they knew not Jesus, *nor yet the voices of the prophets*, which were read every Sabbath-day, fulfilled them in condemning him—and after showing, as *written* in the Psalms, that Christ was raised from the dead, thus continued to address them, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I will work a work in your days, a work which ye will in no wise believe, though a man declare it unto you.*"

This warning, spoken of in the prophets, is not restricted by the apostle to days and evils that had then long passed away. The first words of the prophet who gave it, raised a question which is not yet resolved. He looked, as alike comprehended in his vision, from the invasion of Judea by the Chaldeans to the time when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

The burden which Habakkuk the prophet did see. O Lord, how long shall I cry, and thou wilt not hear! even, cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause (me) to behold grievance? for spoiling and violence are before me; and there are that raise up strife and contention. Therefore the law is slack, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment proceedeth. Behold ye among the heathen and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you.

After beholding in vision the invasion and the ravages of the Chaldeans, the prophet returns to his perplexing problem, which the word of the Lord alone can solve, ere he resolved to stand upon his watch and hear what the Lord would say. The Chaldean attributed his power unto his God; but the prophet of Israel asks, *Art thou not from*

everlasting, O Lord my God, mine Holy One? *we shall not die.* O Lord, thou hast ordained them for judgment: and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: *wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?* And makest men as the fishes of the sea, as the creeping things that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and *not spare continually to slay the nations?* I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved (marg. when I am argued with). And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it: because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.¹

Such was the beginning of the answer given by the Lord to the prophet, as he resolved to stand upon his watch, and set him on the tower, and watch and see what the Lord would say unto him. And as the Lord Jesus Christ, when manifest in the flesh, warned his disciples to *watch*, and take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon them unawares, and plainly told them the fate of the evil servant that should smite his fellow-servants—the word of the Lord to the prophet farther shows the end of the proud oppressor, and denounces woe to the man that coveteth an evil covetousness to his house—woe to him that buildeth a town with blood, and stablisheth a city by iniquity—woe unto him that giveth his neighbor drink, that putteth his bottle unto him—and woe to him that saith to the wood, Awake; to the dumb stone, Arise. Of the judgments plainly written in this

¹ Hab. i. 12-17; li. 1-4.

vision, which at the *end* shall speak, though it be for an appointed time, *it is written*, Woe to him that increaseth that which is not his! *how long?* and ladeth himself with thick clay—all the remnant of the people shall spoil thee—woe to him that coveteth an evil covetousness to his house—thou hast sinned against thy soul: *For the stone shall cry out of the wall, and the beam out of the timber shall answer it* (11)—woe to him—that buildeth a town with blood!—Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall *weary themselves for very vanity?* *for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea* (14)—woe unto him that giveth his neighbor drink—and maketh him drunken also—*the cup of the Lord's right hand shall be turned unto thee* (16)—woe unto him that saith to the wood, Awake.—But the Lord is in his holy temple; *let all the earth keep silence before him* (20) At the *end* the vision, like all the other counsels of the Lord, which are faithfulness and truth, shall speak. In the appointed time, when iniquity shall have an end, and the wicked shall no more devour the man that is more righteous than he, the vision shall speak, and not lie—it will surely come, it will not tarry. All the earth shall keep silence before the Lord, and the earth shall be filled with the knowledge of his glory. In the *answer* of the Lord to the plaint of the prophet, are renewals of testimonies that before had been given, and that were again repeated.

The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. The prayers of David ended in these words, *Let the whole earth be filled with his glory.*—God spake the same thing in the same words by the mouth of the prophet Isaiah, *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.* xi. 9. John heard every creature in heaven, and on the earth, ascribe glory to the Lord. Rev. v. 13. And when the song of Moses and the song of the Lamb are sung by those that have gotten the victory, no negative is interposed to the universal praise which their words imply, *Who shall not fear thee, O Lord, and glorify thy name; for all nations shall come and worship before thee; for thy judgments are made manifest.—Thy will be done in earth as it is in heaven,* is a petition as large as this repeated promise of the Lord. For assuredly heaven is full of the knowledge

of the glory of the Lord, as the waters cover the sea.—All these prophecies, and hundreds more, alike associate the judgment and the glory, as they speak of the coming of the kingdom.

Let all the earth keep silence before him, are the last words of the answer of the Lord, followed by this prayer of Habakkuk. And thus it is written, in immediate connection with final judgments, *He maketh war to cease unto the end of the earth.—Be still, and know that I am God*, I will be exalted among the heathen, I will be exalted in the earth.¹ Thou didst cause judgment to be heard from heaven; *the earth feared and was still*, when God arose to judgment, to save all the meek of the earth.² Thus saith the Lord of hosts; After the glory hath he sent me to the nations that spoiled you.—And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. *Be silent, O all flesh, before the Lord*: for He is raised up out of his holy habitation. Zech. ii. 8, 12, 13.

“The burden which Habakkuk the prophet did see,” is closed with his “prayer,” in the third chapter, which forms a third part of his prophecy; and shows how that burden will fall upon all the nations at last, and all the earth—all flesh—be silent before the Lord, when He is raised up out of his holy habitation.—The prophet was one of those who tremble at the word of the Lord. When he heard his speech—though in answer to his questions, touching the justice and holiness of the Most High, which impatience would impeach because of the long triumph of the wicked, and the long endurance of those who are “more righteous” than those who oppress them—he *was afraid*. And ranked as his prayer is among the songs of Zion, addressed as it is, like many of the psalms, to the chief singer, or musician, his lips quivered ere its close, and he trembled in himself, that he might rest in the day of trouble—the day in which the *mystery* shall be finished, as the Lord hath *declared to his servants the prophets*. By comparing it with other Scriptures, most of which frequent repetitions may have already made familiar to the reader, as they ever form themselves into new combinations, while new things are added unto old—it will be seen how all *violence* on earth shall cease, and all flesh shall at last be silent before the Lord.

¹ Psalm xlv. 9, 10.

² Isaiah 40, 5.

1, 2. A prayer of Habakkuk the prophet upon Shigionoth. O Lord, I have heard thy speech, and was afraid: O Lord (Jehovah), *revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.*

He shall judge the people with righteousness.—The mountains shall bring forth peace to the people, and the little hills by righteousness.—He shall come down like rain upon the mown grass; as showers water the earth. In his days shall the righteous flourish. Ps. lxxii. 2, 3,

6, 7. Wilt thou be angry for ever? wilt thou draw out thine anger to all generations? Wilt thou not *revive us again*; that thy people may rejoice in thee? Show us thy salvation. Ps. lxxxv. 5-7. Thy people shall be willing in the day of thy power, *in the beauties of holiness more than the womb of the morning: thou hast the dew of thy youth.* cx. 3. Look down from heaven—where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me?—Return for thy servants' sake, the tribes of thine inheritance. Isa. lxiii. 15, 17. I will go and return to my place, *till they acknowledge their offense, and seek my face.* After two days he *will revive us.*—His coming is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain upon the earth. Hos. v. 15; vi. 1-3. Repent ye therefore, and be converted, that your sins may be blotted out, *when the times of refreshing shall come from the presence of the Lord*; and He shall send Jesus Christ—whom the heavens must receive until the times of restitution of all things, &c. Acts iii. 19-21.—What shall the receiving of them be but life from the dead? Rom. xi. 15.

In the midst of the years *make known*, in wrath remember mercy.

O that thou wouldest rend the heavens, that thou wouldest come down—to *make thy name known* to thine adversaries, &c. Isa. lxiv. 1, 2. So will I make my name *known* in the midst of my people Israel.—And the heathen shall *know* that I am the Lord, the Holy One of Israel. Ezek. xxxix. 7. Who shall not glorify thy name—for thy judgments are made manifest. Rev. xv. 4.

In wrath remember mercy.

I kill, and I make alive; I wound, and I heal.—Rejoice ye nations with his people: for He will *avenge* the blood of his servants, and *will render vengeance to his adversaries*, and will be *merciful* to his land, and to his people. Deut. xxxii. 39, 43. His *right hand*, and his *holy arm*, hath gotten him the victory. The Lord God hath *made known* his salvation: his righteousness hath he *openly showed* in the sight of the heathen. He hath *remembered his mercy* and his truth toward the house of Israel: all the ends of the earth have *seen* the salvation of our God. Ps. xeviii. 1-3. When thou didst *terrible* things we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath eye seen, O God, besides thee, what He hath prepared for him that waiteth for him. Isa. lxiv. 3, 4.—The *time* that thou shouldest *give reward* to thy serv-

ants the prophets, and to the saints, and to them *that fear thy name small and great*; and shouldest destroy them which destroy the earth. Rev. xi. 18. He gathered them to a place called in the Hebrew tongue Armageddon.—He treadeth the wine-press—without the city.—I John saw the holy city, new Jerusalem, coming down from God, out of heaven.

3. God came from *Teman* (in Edom) and the holy one from *Mount Paran*. Selah. His glory covered the earth, &c. This is the blessing, wherewith Moses the man of God, blessed the children of Israel before his death, And he said, The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a law of fire for them. Yea, he loved the people. Deut. xxxiii. 1-3. (And Enoch also—prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all. Jude 14.) Who shall bring me into Edom? Wilt not thou, O God, which hadst not gone forth with our armies?—He it is that shall tread down our enemies. Ps. lx. 9-12; cviii. 10-13. The indignation of the Lord is upon all nations.—For my sword shall be bathed in heaven, it shall come down upon Idumea. For the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. Isa. xxxiv. 2, 5, 6. Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him.—Who is this that cometh from Edom, with dyed garments from Bozrah. This that is glorious in his apparel, traveling in the greatness of his strength, &c. Isa. lxii. 11; lxiii. 1. The wine-press was trodden without the city, and blood came out of the wine-press—by the space of a thousand six hundred furlongs. Rev. xiv. 20.

His glory covered the heavens, and the earth was full of his praise. 4. And his brightness was as the light; he had horns out of his hand: and there was the hiding of his power.

They shall see the Son of man coming in the clouds of heaven with power and great glory. Matt. xxiv. 30. On his head were many crowns.—And He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. Rev. xix. 12, 16.

The earth was full of his praise.

Make a joyful noise unto the Lord all the earth: make a loud noise, and rejoice, and sing praise—before the Lord; for He cometh to judge the earth, &c. Ps. xeviii. 4, &c.

His brightness was as the light.

At the brightness that was before him his thick clouds passed away. Ps. xviii. 12. His eyes were as a flame of fire. Rev. xix. 12.

And there was the hiding of his power.

Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little.

Ps. ii. 12. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

Ps. xviii. 11. Except those days should be shortened, there should *no flesh* be saved: but for the elect's sake those days shall be shortened. Matt. xxiv. 22.

5. Before him went the pestilence, and burning coals went forth at his feet.

A fiery stream issued and came forth from before him. Dan. vii.

10. I will plead against him with pestilence.—I will rain upon him—fire and brimstone. Ezek. xxxviii. 22.

6. He stood and measured the earth: He beheld and grove asunder the nations:

Let God arise, let his enemies be scattered—as smoke is driven away, so drive (them) away. Ps. lxviii. 1, 2. At the lifting up of

thyself the nations were scattered. Isa. xxxiii. 3. And the kings of the *earth*, and the great men, &c., hid themselves in the dens and in the rocks of the mountains—

And the everlasting mountains were scattered, the perpetual hills did bow

And said to the mountains, Fall on us, &c. Rev. vi. 15, 16. And every mountain and island were moved out of their places. vi. 14, &c.

His ways are everlasting.

And He said unto me, *It is done.* I am Alpha and Omega, the beginning and the end. xxi. 6.

7. I saw the tents of Cushan in affliction: and the curtains of the land of Midian tremble.

Rebuke the company of spear-men—scatter thou the people that delight in war—Ethiopia (Heb. Cush) shall soon stretch out her hands unto God. Ps. lxviii. 30, 31.

8. Was the Lord displeased against *the rivers*? was thine anger against *the rivers*? was thy wrath against *the sea*, that thou didst ride upon thine horses, thy chariots of *salvation*.

And the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall

be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. And in that day, thou shalt say—Behold, God is my *salvation*. Isa. xi. 15, 16; xii. 1, 2. According to the days of thy coming out of the land of Egypt will I show unto him marvelous things. Mic. vii. 15.

Thou didst ride upon thine horses, (and) chariots of salvation.

And I saw heaven opened, and, behold, a white horse; and He that sat on him was called Faith.

ful and True—His name is called the Word of God. And the armies which were in heaven followed him upon white horses. Rev. xix. 11-14. Behold, the Lord cometh with ten thousands of his saints. Jude 14.

Thou didst ride upon thy horses, (and) the chariots of salvation. 9. Thy bow was made quite naked. And I saw when the Lamb opened one of the seals—and I saw, and, behold, a white horse: and He that sat on him had a bow; and a crown was given him; and He went forth conquering, and to conquer. Rev. vi. 1, 2. They that are with him (the Lamb) are called, and chosen, and faithful. xvii. 14. Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all. Jude 14.—I will heap mischiefs upon them, I will spend mine arrows upon them. Deut. xxxii. 23. *He hath bent his bow, and made it ready.*—He ordaineth his arrows against the persecutors. Ps. vii. 12, 13. Thy right hand shall teach thee terrible things; Thine arrows are sharp in the heart of the King's enemies, whereby the people fall under thee. Ps. xlv 4, 5.

9. Thy bow was made quite naked, according to the oaths of the tribes ("or, rather, 'to thy tribes'"), even thy word. 6. He beheld, and drove asunder the nations. 12, 13. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. Gen. xv. 18. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land whereto thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. Gen. xvii. 7, 8. And Abraham said—The Lord God of heaven—*sware unto me*, saying, Unto thy seed will I give this land. Gen. xxiv. 6, 7. Unto thee and thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. xxvi. 3; xxviii. 13-15. The number of thy days I will fulfill. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. Ex. xxiii. 26, 27. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because He would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. Deut. vii. 7-9. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and

your officers, with *all the men of Israel*—that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day, that He may establish thee to-day for a people unto himself, and that He may be unto thee a God, as He hath said unto thee, and as *He hath sworn* unto thy fathers—to Abraham, to Isaac, to Jacob, &c. Deut. xxix. 10–13. And *it shall come to pass*, when all those things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call to mind *among all the nations*, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God.—And the Lord thy God will circumsise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live. *And the Lord thy God will put all those curses upon thine enemies, and on them that hate thee, which persecuted thee*, &c. Deut. xxx. 1–7.—He is the Lord our God; *his judgments are in all the earth. He hath remembered his covenant for ever, the word which He commanded to a thousand generations.* Which covenant He made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance. Ps. cv. 7–11. Violence shall no more be heard in thy land.—The people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his (its) time. Isa. lx. 18, 21, 22.—Thus saith the Lord God—Ye (the twelve tribes of Israel) shall inherit it, one as well as another: concerning the which *I lifted up mine hand* to give it unto your fathers, &c. Ezek. xlvii. 13, 14. As touching the election, they are beloved for the fathers' sakes. For the *gifts and calling* of God are without repentance. Rom. xi. 28, 29.

10: *The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.*

waters were seen. Ps. xviii. 6, 7, 15. We are (thine): thou never barest rule over them; they were not called by thy name. Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the *mountains* might flow down at thy presence, &c. Isa. lxiii. 19; lxiv. 1. The seas and waves roaring. Luke xxi. 25.—Every *mountain and island* were moved out of their places. Rev. vi. 14.

The overflowing of the water passed by.

My cry came before him, even into his ears. *Then the earth shook and trembled*; the foundations also of the hills moved and were *shaken*, because He was wroth.—Then the channels of waters were seen. Ps. xviii. 6, 7, 15. We are (thine): thou never barest rule over them; they were not called by thy name. Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the *mountains* might flow down at thy presence, &c. Isa. lxiii. 19; lxiv. 1. The seas and waves roaring. Luke xxi. 25.—Every *mountain and island* were moved out of their places. Rev. vi. 14.

His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity. Isa. xxx. 28. But *now* saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by

thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. xliii. 1, 2. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods have lifted up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure. Ps. xciii. 3-5.

11. The sun and the moon stood still in their habitation: at the light of *thine arrows they went*; at the shining of thy glittering spear.

The moon shall be confounded, and the sun ashamed. Isa. xxiv. 23. The heaven departed as a scroll when it is rolled together. Rev. vi. 14. At the brightness

that was before him, his thick clouds passed away. The Lord thundered in the heavens—yea, He sent out *his arrows*. Ps. xviii. 12-14.

12. Thou didst *march through the land* in indignation, thou didst thresh the heathen in anger.

Traveling in the greatness of his strength.—I will tread them in mine anger. Isa. lxiii. 1, 3.

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out the city—and blood came out—for the space of a thousand six hundred furlongs. Rev. xiv. 20.

Thou didst thresh the heathen in anger.

Now also many nations are gathered against thee.—He shall gather them as sheaves into the floor. Arise and thresh, O daughter of Zion, &c. I will execute vengeance in anger and fury upon the heathen, such as they have not heard. Mic. iv. 11-13; v. 15.

13. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.

Behold your God will come with vengeance, even God with a recompense; He will come and save you. Isa. xxxv. 4. The

Lord my God shall come, and all the saints with thee.—And in that day living waters shall go out from Jerusalem.—And the Lord shall be king over all the earth. Zech. xiv. 5, 8, 9.—Now is come *salvation* and strength, and the kingdom of our God, and the power of his Christ. Rev. xii. 10.

Thou woudest the head out of the house of the wicked, by discovering (Heb. making bare) the foundation unto the neck.

He shall wound the heads over many countries. Ps. ex. 6. I have wounded them that they were not able to rise.—Thou hast given me the necks of mine ene-

mies. Ps. xviii. 35, 40. Come that ye may eat the flesh of kings, and captains, and mighty men, &c. Rev. xix. 18.

14. Thou didst strike through with his staves the head of his villages: *they came out as a whirlwind to scatter me; their rejoicing was to devour the poor secretly*.

He shall lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come speedily—their wheels like a *whirlwind*. Isa. v. 26, 28—Thou shalt ascend, and come like a

storm, thou shalt be like a cloud to cover the land, thou, and all

thy bands, and many people with thee. Thus saith the Lord God; it shall come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of *unwalled villages*; I will go to them that are at rest, *that dwell safely, all of them dwelling without walls, and having neither bars nor gates*, to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Ezek. xxxviii. 9-12.

Their rejoicing was to devour the *poor* secretly. He shall judge thy people with righteousness, and *thy poor* with judgment (justice).—He shall

judge the *poor* of the people, He shall save the children of the needy, and shall break in pieces the oppressor. Ps. lxxii. 2, 4, &c.

Thou didst strike through with *his* staves the head of *his* villages. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every man on the hand of *his* neighbor, and *his* hand shall rise up against the hand of *his* neighbor. Zech. xiv. 13.

15. Thou didst walk through the sea with thine horses, through the heaps of great waters. Will the Lord cast off for ever? and will He be favorable no more? Is his mercy clean gone for ever? doth his promise

fail for evermore?—Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee; they were afraid.—The lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters. Ps. lxxvii. 7, 8, 15-19. I saw heaven opened, and behold a white horse; and He that sat on him was called Faithful and True.—And the armies which were in heaven followed him upon white horses Rev. xix. 11, 14.

16. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble. Hear ye the word of the Lord, ye that tremble at his word.—He shall appear to your joy and they shall be ashamed. Isa. lxvi. 5. These are they which came out of the great tribulation. Rev. vii.

14. Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward to *thy servants the prophets*, and to the saints, and them that *fear thy name*, small and great; and shouldst destroy them that destroy the earth. xi. 18.

When He cometh up unto the people (margin) He will cut them in pieces. Out of his mouth goeth a sharp sword that with it he should smite the nations.—The rest were slain by the sword of him that sat upon the horse. xix. 15, 21.

17-19. Although the fig-tree shall not blossom, neither fruit be in the vines; the labor of the olive shall fail; and the fields shall yield no meat; the flocks shall be cut off from the fold, and there be no herd in the stalls; yet I will *rejoice* in the Lord, I will *joy* in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and He will make me to walk upon mine high places.

Blessed are all they that put their trust in him. Ps. ii. 12. God is our refuge and *strength*, a very present help in trouble. Therefore will not we fear, though the earth be removed. Ps. xli. 1, 2. He is a buckler to all them that put their trust in him. It is God that girdeth me with strength.—He maketh my feet like hinds' feet, and setteth me upon my high places. Ps. xviii. 30-33. Now is come salvation.—Let us be glad and rejoice, and give glory to him.

CHAPTER XII.

SCRIPTURAL TESTIMONIES TO THE DURATION OF THE KINGDOM.

THAT *the kingdom of the Father*, in which the righteous shall shine forth as the sun, immediately succeeds to the harvest of the earth, at the end of this age, Christ himself is the witness. That was one of the things concerning the mysteries of the kingdom of heaven, which from his own teaching his disciples understood. On the sounding of the seventh trumpet there were great voices in heaven, saying, *The kingdoms of this world are become (the kingdoms) of our Lord, and of his Christ; and He shall reign for ever and ever.* The coming of that kingdom is associated by many testimonies with the destruction of the destroyers of the earth. In like manner its duration has not to be learned or inferred from a single scripture, or from a few only; and no prophecy of Scripture is of any private interpretation, such as would negative the testimony which the sacred oracles uniformly bear.

It is manifest in the light which they impart that—wherever *the Spirit expressly testifies* of the time or the connection which these things relatively bear—the coming of the kingdom is not dissevered from the execution of the *judgment written*. As has already been seen, there is here a chain of divine testimonies which can not be broken by any human “reasonings” or imaginations. Whether speculations on the *duration* of the kingdom, which shall immediately succeed the destruction of the destroyers of the earth, such as have not been uncommon from the days of the fathers to the present hour, might not have been spared—if heed had been given to the command of Christ to search the Scriptures, or to the sure word of prophecy, as the apostle, in speaking of the power and coming of the Lord, says that it is *well* to do, and if men had thus been *mindful of the words which were spoken before by the holy prophets*, as the same apostle enjoins those whose pure minds he stirred

up by way of remembrance, in the same chapter in which he speaks of the promise of the new heavens and the new earth—words which the Holy Ghost teacheth may be sufficient to demonstrate. On this thing, as on all others, scripture has to be compared with scripture, in order that from his own words the mind of the Spirit may be known.

On the sounding of the seventh trumpet the kingdoms of *this world* become the kingdom of God and of his Christ; and He shall reign for ever and ever, literally, for the ages of ages. Associated with the coming of his kingdom, and of his reign over this world for ever and ever, is his destruction of the destroyers of the earth, as well as his giving reward to the saints. Testimonies of Scripture may here be heard from which he that hath ears to hear may judge whether they do not preclude all controversy, raised from the private interpretation of a single expression, as to the limitation of the reign of Christ, when the heathen shall be given unto him for his inheritance, and the uttermost ends of the earth for his possession, as if it were restricted in Scripture to a thousand *natural* years.

Some passages may first be adduced, which testify of the duration of the kingdom, that is consequent on the day of the perdition of ungodly men, and in which these things are united in the testimony.

Arise, O Lord; O God, lift up thine hand: forget not the humble. Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it.—Break thou the arm of the wicked, and the evil: seek out his wickedness (till) thou find none. THE LORD IS KING FOR EVER AND EVER; the heathen are perished out of his land. Lord thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the men of the earth may *no more* oppress.¹ The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted. It is God that *avengeth* me.—Great deliverance giveth he to his King; and sheweth mercy to his anointed, to David and to his seed for *evermore*.² Gird thy sword upon thy thigh, O most Mighty, with *thy glory and thy majesty*.—Thy right hand shall teach thee *terrible things*. *Thine arrows are sharp in the heart of the king's enemies*; whereby the people fall under thee. *Thy throne, O God, is for ever and ever*: the sceptre of thy kingdom a right sceptre.—I will make thy name to be remembered in ALL GENERATIONS: therefore shall the people praise thee FOR EVER AND EVER.³ *Let God arise, let his enemies be scattered*—let the righteous rejoice.—Why leap ye, ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it *for*

¹ Ps. x. 12, 13, 15-18.

² xvi. 46, 47, 50.

³ xlv. 3-6, 17; Heb. i. 8.

*ever.*¹ He shall judge thy people with righteousness—and shall break in pieces the oppressor. They shall fear thee AS LONG AS THE SUN AND MOON ENDURE, THROUGHOUT ALL GENERATIONS. In his days shall the righteous flourish; and abundance of peace SO LONG AS THE MOON ENDURETH.—He shall have dominion also from sea to sea, &c. —His name shall endure FOR EVER: His name shall be continued as LONG AS THE SUN: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, *the God of Israel*, who only doeth wondrous things. And blessed be *his glorious name* FOR EVER: *and let the whole earth be filled with his glory.*² Fear before him, *all the earth.* Say among the heathen, *The Lord reigneth*: THE WORLD ALSO SHALL BE ESTABLISHED THAT IT SHALL NOT BE MOVED. He shall judge the people righteously.³ Men shall speak of the might of *thy terrible acts.*—Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.—Thy kingdom (is) an EVERLASTING KINGDOM (Heb. a kingdom of all ages); and thy dominion throughout ALL GENERATIONS.—All the wicked will He destroy. Let *all flesh* bless his holy name FOR EVER AND EVER.⁴ The way of the *wicked* He turneth upside down. THE LORD SHALL REIGN FOR EVER, thy God, O Zion, unto ALL GENERATIONS. Hallelujah.⁵ They joy before thee according to the joy in harvest.—For thou hast broken the yoke of his burden.—For every battle of the warrior is with confused noise, and garments rolled in blood, *but this shall be with burning and fuel of fire.*—Of the increase of his government, and peace (there shall be) no end, upon the throne of David, and upon his *kingdom*, to order it, and to establish it with judgment and with justice from henceforth, even FOR EVER. The zeal of the Lord of hosts will perform this.⁶

In the days of these kings shall the *God of Heaven* set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but *it shall break in pieces and consume all these kingdoms*, and IT SHALL STAND FOR EVER.⁷ A fiery stream issued and came forth from before him—the judgment was set and the books were opened.—I beheld *till the beast was slain.*—Behold, (one) like the Son of man came with the clouds of heaven.—And there was given him dominion, and glory, and a *kingdom*, that all people, nations, and languages should serve him: HIS DOMINION (is) AN EVERLASTING DOMINION, which shall *not pass away*, and HIS KINGDOM THAT WHICH SHALL NOT BE DESTROYED.—And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High (Chald. high ones), whose kingdom is an everlasting kingdom, and *all dominions* shall serve and obey him.⁸ In the *last days it shall come to pass* that the mountain of the house of the Lord—shall be exalted above the hills; and people shall flow unto it, and He shall judge among many people, *and rebuke strong nations.*—We will walk in the name of the Lord our God FOR EVER AND EVER.—I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even FOR EVER.⁹

¹ Ps. lxxviii. 1, 3, 16,⁴ cxlv. 6, 10–13, 20, 21.⁷ Dan. ii. 44.² lxxii.⁵ cxlvi. 9, 10.⁸ Dan. vii. 10–14, 27³ xcvi. 9, 10.⁶ Isa. ix. 3–7.⁹ Mic. iv. 1–7.

Such testimonies tell of the perpetuity, while the earth remains, of that kingdom, which issuing out of the judgment on all nations, the Lord will establish among the sons of men—the kingdom prepared from the foundation of the world—when the kingdom of God shall come, and his will be done on earth as it is in heaven. The kingdom of the Father, and the kingdom of the Son—the kingdom that shall be given to the saints, are not set apart, or marked as separate kingdoms, in the word of God; nor is there one measure assigned in it for the one, and another for the other. On the sounding of the seventh trumpet *the kingdoms of this world are become* (the kingdoms) *of our Lord and of his Christ*—as great voices in heaven proclaim, *h. tever weak and wavering voices on earth may say*—AND HE SHALL REIGN FOR EVER AND EVER. All the words of God, above quoted, proclaim as loudly as the seventh trumpet, that *the time* of the coming of the kingdom is that too of the destruction of the destroyers of the earth.

All these prophecies ally themselves at once with testimonies in the last vision of the book of the Revelation of Jesus Christ. Of the new Jerusalem, which descends out of heaven from God, it is written, *The nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.—They shall bring the glory and honor of the nations into it.—* THE THRONE OF GOD AND OF THE LAMB shall be in it; and his servants shall serve him.—And THEY SHALL REIGN FOR EVER AND EVER. And he said unto me, *These sayings are faithful and true: and the LORD GOD OF THE HOLY PROPHETS sent his angel to show unto his servants the things which MUST SHORTLY BE DONE. The throne of God shall be in it.—It is the kingdom of the Father, in which when every thing that defileth is gathered out of it, and the children of the wicked one are cast into a furnace of fire, the children of the kingdom of God—for they are his children now, and his sons and servants they shall ever be—shall shine as the sun, when the kingdom and dominion under the whole heaven shall be theirs. It is the kingdom of the Son, in which his throne is also set—and over which he shall reign for ever and for ever, when first the great day of his wrath is come, and the destroyers of the earth are destroyed; and his saints shall reign for ever and for ever.*

All these are but a few of the many testimonies to the

duration of the kingdom which *then* shall come: as the *Lord God of the holy prophets* hath testified by them. Scripture here defines its own terms; and shows how the duration of the *new earth*, wherein dwelleth righteousness, as the sceptre of Christ's kingdom shall thus be stretched over it all, far surpasses that of *this age*, of which Satan is the god, even as he has been *the prince of this world* since the fall.

The kingdoms of this world are become the kingdoms of God and of his Christ; and he shall reign for ever and ever.—The throne—of the Lamb shall be in it.—I am the root and the offspring of David, the bright and the morning star.—Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.—I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish FOR EVER, and build up thy throne TO ALL GENERATIONS. And the heavens shall praise thy wonders, O Lord (Rev. xix. 1): thy faithfulness also in the congregation of the saints (xix. 5-7).—I will beat down his foes before his face, and plague them that hate him.—In my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers.—Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, AND HIS THRONE AS THE DAYS OF HEAVEN.—My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and HIS THRONE AS THE SUN BEFORE ME. It shall be ESTABLISHED FOR EVER AS THE MOON, and a faithful witness in heaven.² Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David: and He shall execute judgment and righteousness in the land (the earth). In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel.—Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant.—Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take of his seed rulers over the seed of Abraham, Isaac, and Jacob.”³ “David my servant shall be king over them.—And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their

¹ 2 Sam. vi. 16.

² Psalm lxxxix. 2-5, 23-29, 34-37.

³ Jer. xxxiii. 14-26.

children, and their children's children *for ever* : and my servant David shall be their prince *for ever*. Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them : and I will place them, and multiply them, and will set my sanctuary in the midst of them *for evermore*. My tabernacle also will be with them ; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them *for evermore*.¹ And the angel said unto her, Fear not, Mary : for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him *the throne of his father David*. AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOR EVER ; AND OF HIS KINGDOM THERE SHALL BE NO END.² Text here again unites itself with text, when both are but parts of the same testimony.—For unto us a Child is born, and unto us a Son is given : and the *government* shall be upon his shoulder : and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace (there shall be) no end, upon the throne of *David*, and upon his kingdom to order it, and to establish it—from henceforth even for ever.³

In the days of the seventh angel when he shall begin to sound, the mystery of God shall be finished, as He hath declared unto his servants the prophets. Thy watchmen, saith Isaiah, shall lift up the voice ; with the voice together shall they sing, when the Lord shall bring again Zion. Break forth into joy—He hath redeemed Jerusalem. The Lord hath *made bare* his holy arm, in the *eyes of all nations* ; and all the ends of the earth shall see the salvation of the Lord.

Isaiah records the promise of the new heavens and the new earth ; and when the Lord creates them, He creates Jerusalem a rejoicing, and her people a joy. There is no mystery in the testimony of that or of any other prophet who speaks of these things, that the kingdom of God over all the *earth*, which commences with the overthrow and ruin of all the enemies of the Lord, is not limited to a period which some earthly monarchies have exceeded. Among the numerous testimonies, throughout the prophecies, to the blessedness which shall ensue when the Spirit shall be poured upon *all flesh*, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance *for ever*, the only passage (so far as the writer can discover), in which allusion is made to sin and death, is that

¹ Ezek. xxxvii. 24-28.² Luke i. 30-33.³ Isa. ix. 6, 7.

which not obscurely intimates the prolongation of human life, and the exterminating curse that at once would light upon a sinner. "The voice of weeping shall be *no more* heard in her, nor the voice of crying. There shall be *no more* an infant of days, nor an old man that hath not filled his days : for the *child* shall die *an hundred years old* ; but the *sinner* an hundred years old shall *be accursed*.—They shall not build, and another inhabit ; they shall not plant, and another eat ; for as the days of *a tree* shall be the days of *my people*, and mine elect shall *long* enjoy the work of their hands." Isa. lxvi. 19–22. It is not written that when the days of men, as once they were even in a sinful world, shall be as the days of a tree, that two or three generations will sum up the duration of the *new earth*, wherein dwelleth *righteousness* ; or that, when the kingdom of the Father shall come, the will of God will be done on *earth* as it is in heaven, only for so short a time compared to that in which the will has been done of another prince than the Prince of peace, and of another *god* than the God of heaven. But, prolonged as the life on earth of a *righteous people* shall be, there are other and very different testimonies.

Know therefore that the Lord thy God, He is God, *the faithful God*, which keepeth covenant and mercy with them that love him and keep his commandments to a *thousand generations*.¹ He is the Lord our God : His judgments (are) *in all the earth*. Be ye mindful *always of his covenant* ; the word which He commanded to a *thousand generations*.² He is the Lord our God : his judgments (are) *in all the earth*. He hath remembered his covenant *for ever*, the word which He commanded to a *thousand generations*. Which covenant He made with Abraham, and his *oath* unto Isaac ; and *confirmed the same* unto Jacob for a *law*, to Israel for an *everlasting* covenant : Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.³ One generation shall praise thy works to another, and shall declare thy acts.—All thy works shall praise thee, O Lord ; and *thy saints shall bless thee*. They shall speak of the glory of thy kingdom, and talk of thy power ; to make known to the *sons of men* his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an *EVERLASTING KINGDOM*, and thy dominion throughout *ALL GENERATIONS*.—The Lord preserveth all them that love him ; *but all the wicked will He destroy*. My mouth shall speak the praises of the Lord : let *all flesh* bless his holy name *FOR EVER AND FOR EVER*.⁴ Happy is the man that hath the God of Jacob for his help—which keepeth truth *for ever*.—The way of the wicked He turneth upside down. The Lord shall reign *FOR EVER AND EVER*, thy God, O Zion, unto *ALL GENERATIONS*.⁵ Thine eyes shall see the king in his beauty.—

¹ Deut. vii. 9.² 1 Chron. xvi. 14, 15.³ Ps. cv. 7–11.⁴ Ps. cxlv. 4, 10–13, 20, 21.⁵ cxlvi. 5, 6, 9, 10.

Thine eyes shall see Jerusalem a quiet habitation, *a tabernacle that shall not be taken down*; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, &c.¹ The ransomed of the Lord shall return, and come to Zion with songs and *everlasting* joy upon their heads.² They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols. But Israel shall be saved of the Lord with an *everlasting salvation*: ye shall not be ashamed nor confounded *world without end*.³ The Lord shall comfort Zion: He will comfort all her waste places.—*The isles shall wait upon me*, and on mine arm shall they trust.—My righteousness shall be *for ever*, and my salvation *from generation to generation*. Awake, awake, put on strength, O arm of the Lord.—The redeemed of the Lord shall return, and come with singing unto Zion; and *everlasting* joy shall be upon their head.⁴ In a little wrath I hid my face from thee for a *moment*; but with *everlasting* kindness will I have mercy on thee, saith the Lord thy Redeemer.—For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.⁵ My thoughts are not your thoughts.—As the rain cometh down—and watereth the earth, and maketh it bring forth and bud—so shall my word be that goeth out of my mouth—it *shall accomplish* that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy.—Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: it shall be to the Lord for a name, for an *everlasting* sign that *shall not be cut off*.⁶ For He put on righteousness as a breastplate—He put on the garments of vengeance for clothing.—So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, *from henceforth and for ever*.⁷ They shall call thee the city of the Lord, the Zion of the Holy One of Israel. Whereas thou wast forsaken and hated, so that no man went through thee, I will make thee an *eternal* excellency, a joy of many generations.—The Lord shall be unto thee an *everlasting* light, and thy God thy glory:—Thy people also shall be all righteous; they shall inherit the land *for ever*, the branch of my planting, the work of my hands, *that I may be glorified*.⁸ For as the *new heavens* and the *new earth*, which I will make, *shall remain before me*, so shall your seed and your name remain.—*All flesh* shall come to worship before me, saith the Lord.⁹

These scriptures, while they place among *things revealed*

¹ Isa. xxxiii. 17, 20, 21.

² II. 3, 5, 8, 9, 11.

³ *Iz.* 17-21.

⁴ xxxv. 10.

⁵ liv. 8, 10.

⁶ lx. 14, 15, 19-21.

⁷ xlv. 18, 17.

⁸ lv. 8-12.

⁹ *lxvi.* 22, 23.

the end of many predicted judgments, of which the accomplishment has shown and still shows the literality, testify also of the enduring blessedness that hangs on the promise of the new earth. No man can now read as aught else than literal the judgments that have fallen, even as they fell from the lips of the prophets, on the Jews and on their land, and on the cities, and kingdoms, and countries of their enemies of old. The same lips spake, the same pens wrote, the same Spirit inspired, the promises which were often intermingled with these and far weightier judgments on all the enemies of Israel, and which shall all be fulfilled on the restitution of all things. Though the vision tarry, wait for it. God is not slack concerning his promise, as some men count slackness. Nor do the words of the prophets disagree, as those of historians often differ. As to the uniformity of the testimony concerning the duration of the kingdom that comes, when desolation shall be no more—and when the effect of righteousness shall be quietness and assurance *for ever*, even as sin has hitherto made and still makes the world that now is like a troubled sea which can not rest—the same term, *for ever and for ever*, by which the continuance of Christ's reign is described under the seventh trumpet and the reign of the saints in the last chapter of the Book of Revelation, occurs so often in prophetic descriptions of Messiah's reign, as to show that, in respect to these testimonies, the harmony of prophecy is complete. The new heavens and the new earth of Isaiah identify themselves with the new heavens and the new earth for which, as the apostle testifies, believers in Jesus looked from the first, and have to look for to the last till they come; and with the new heaven and the new earth which John saw, as written, without preaching *another gospel*, in the last words of the volume of inspiration.

The judgment given to the saints, and their reign with Christ—the first resurrection—the judgment of the dead—and the new heaven and the new earth—will each form the subject of a subsequent chapter.

But here, in respect to the revealed duration of the reign of righteousness on earth, evidence, which no man else could give, is before the reader in scriptures here appealed to, that, in the same sentences, the following terms are held to be equivalent, *for ever*, *a thousand generations*—*all generations*, *for ever and ever*—as long as the sun and moon

endure, throughout all generations—an everlasting kingdom, thy dominion throughout all generations—the Lord shall reign for ever, unto all generations—an everlasting kingdom, thy dominion throughout all generations—for ever and ever, all generations—for ever, from generation to generation: an eternal excellency, a joy of many generations.

The word of God is the word of the Eternal : and it is not affected by time, but only as time in its progress has to confirm and complete it, in ages that are to come ; as already it has done in times that are past, and is doing, so far as that word alights on them, in the days that are passing now. I AM is the name by which the Lord made himself known to Moses, when his appointed work had to be done, and when the Lord by him was to lead his people Israel out of Egypt, “four hundred years” after the time in which He had so spoken unto Abraham. I AM is his memorial to all generations.

Other definitions are given of the *for ever and for ever*, during which Christ shall reign, when the kingdoms of *this world* become the kingdom of God and of his Christ, and the will of God shall be done on *earth* as it is in heaven.

The Lord is king for ever and ever.—Thy throne, O God, is for ever and ever.—They shall fear thee as long as the sun and moon endure, throughout all generations. Equivalent in scriptures, which as to this thing make known the mind of the Spirit, as *for ever and ever* is with *all generations*, so also is the endurance of the sun and moon with that of all generations ; and *as long as* these orbs of heaven endure, shall men fear the Lord. *So long*, for so it is written, shall He be feared who shall judge the people in righteousness, and break in pieces the oppressor. In his days, which are as the *days of heaven*, shall the righteous flourish ; and abundance of peace, *so long as the moon endureth*. His name shall continue *as long as the sun*, whom all nations shall call blessed. His throne shall endure *as the sun*, whose hand shall be set in the sea, and his right hand in the rivers. This covenant will the Lord not break, nor alter the thing that is gone out of his mouth. And as God will neither break nor alter it, no man can. When the word, the promise, the covenant, and the oath are thus regarded in their integrity, and read as they are written, it is as clear from the testimony of the Old Testament, as

from that of the New, that when *the kingdoms of this world* shall become *the kingdoms of God and of his Christ*, then *He shall reign for ever and ever*, for ages of ages, throughout all generations, while the sun and the moon endure. *The nations of them which are saved shall bring their glory and honor into it*, is recorded by John of the new Jerusalem, as he *finally* wrote the most glorious things that he saw. The restitution of all things, of which God spake by the mouth of all his holy prophets since the world began, is not a fabric which shall fall to pieces sooner than many things which human hands have made. The kingdom prepared from the foundation of the *world*, has deeper foundations than the kingdoms that pass away. These are shown, *in contrasts*, both as to their nature and durability, in the prophecies of Daniel, as well as in the visions of the Apocalypse. The coming of the kingdom of God is the end of the kingdoms of this world, that must pass away; they flee away as chaff before the whirlwind, and the stone that smites the image of them all, becomes a great mountain, and fills the whole earth—the interpreted symbol of a kingdom that *shall stand for ever*.

This *sure interpretation* of a scriptural symbol, like all the words which God spake by the prophets concerning his *everlasting* covenant and kingdom, harmonizes as closely with the record which John bears in the *last* chapter and vision of the Book of Revelation, as the words of Moses and the prophets agree with those of Christ and his apostles, in testifying of the judgments which shall herald it, or the glory it shall reveal.

As long as *the sun and moon endure*, throughout *all generations*, shall the righteous flourish under Messiah's reign. The same Jerusalem, which the Lord creates a rejoicing, He will also make an *eternal* excellency, a joy of *many generations*. If the ordinances of the sun for a light by day, and of the moon and of the stars for a light by night, "*depart from before me, saith the Lord, the seed of Israel also shall cease from being a nation before me.*"—"As the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." "The kingdoms of *this world* are become the kingdom of God and of his Christ, and he shall reign *for ever and ever.*" "He showed me that great city, *the holy Jerusalem, coming down from heaven, having the*

glory of God. . . . The nations of them that are saved shall walk in the light of it; and the *kings of the earth* shall bring their glory into it.—And they shall bring the glory and honor of the *nations* into it.—The *throne* of God and of the Lamb shall be in it; and his servants shall serve him; and they shall reign for ever and for ever.”—“There was given him (the Son of man), dominion, and glory, and a kingdom, that *all people, nations, and languages, should serve him*: his dominion is an *everlasting dominion*, which shall not pass away, and his kingdom that which shall not be destroyed.—And the kingdom and dominion under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Thus hath the Lord spoken; and thus, in all these passages and in many more, hath the Spirit expressly testified concerning the everlasting kingdom of God, as that kingdom, or reign, shall extend over all the *earth*. The existence of men or of nations on the *earth*, is a thing revealed in all these scriptures; and divine testimony is borne to the same fact, in the last vision which John saw, as he bare record of the glories of the new Jerusalem that cometh down from God out of heaven.

Wherever in the sacred volume the promise of the kingdom is given, and the coming of it is recorded, and mention is also made of the reign of the Lord over the earth, and the continued duration of that reign is declared, Scripture has only one uniform testimony, even as it defines its own meaning. When the kingdoms of *this world* shall be the Lord's, they shall be his *for ever*, for *all generations*, while the sun and the moon *endure*, while the new heavens and the earth *remain*. And it will not do to take an expression out of a single vision (the close, too, of a series of visions in which figures that differ greatly from language so plain manifestly occur, but) in which the reign of Christ upon the *earth* is not recorded, and to deduce a theory from hence in direct contradiction to many scriptures, in which his reign over all nations or over the earth is expressly recorded, and the duration of that reign is declared, in terms as positive and solemn, as words, or *promises*, or a *covenant*, or an *oath* can be;—and thus to limit the duration of the reign of Christ over the earth to a thousand *natural* years. to be followed by the judgment.

In giving heed to the sure word of prophecy, this has *first* to be known, that *no prophecy* of Scripture is of any private interpretation. How the prophecies of Daniel especially *agree* with things which John saw from, first to last, the comparison of scripture with scripture in the next volume will show. The prophet as well as the apostle testified of the kingdom of God, the kingdom given to the Son of man, and of his reign and that of his saints over the earth. The *sure interpretation* is given by Daniel, as it was made known to him; and in it the Spirit bears witness that as the kingdom of God shall break in pieces and consume all these kingdoms, so it *shall stand for ever*; that, when there is given to the Son of man, dominion and glory and a kingdom, *his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Of the vision in which the reign of the saints with Christ is recorded (Rev. xx. 4, &c.), no *interpretation* is given. And after all that has been written of it, it has yet to be learned what right any man can find in *Scripture* for separating the reign of the saints with Christ, from his reign and theirs over the new earth and the *nations* which shall inhabit it—or for coining or adopting a word (such as millennium), expressing the former as distinguished from the latter, as if the kingdom in either case were not one and the same. What warrant is there for limiting the *duration* of that reign to a thousand natural years, as such a name implies, any more than for restricting, in like manner, the seven *weeks* and sixty-and-two *weeks*, after which—from the going forth of the commandment to restore and to build Jerusalem, when fallen, during the Babylonish captivity—the Messiah was to be cut off;—or the two thousand three hundred *days*, till the sanctuary should be cleansed—as yet it is not? What one scripture can be compared or combined with another, to show that the *reign* of Christ and of his saints, recorded in the 20th chapter, is not the same kingdom as that which comes on the restitution of all things, or that it shall be limited to a thousand natural years? The term “a thousand years” is, as manifold concurring testimonies show, but one of those which scripture bears to the duration of the same kingdom arising at the same time; but here contrasted with the *days* during which the saints, who then shall reign, were clothed in sackcloth, and the three days and a half during which their enemies would not

suffer their dead bodies to be put in graves—during the comparatively short-lived power and final momentary triumph of their *foes*, contrasted with *their* endless perdition, and the enduring imprisonment of the great adversary, when *this age*, in which he reigns, is at an end. Literal prophecies have to be compared with literal; symbolical with symbolical; and combined as these at last are into a common testimony, the *sure interpretation*, as supplied by Scripture, is that which alone can stand.

The concluding verses of the 19th chapter of the Apocalypse reveal the final end of the beast and the false prophet, and the fate of those who, in league with the great adversary of God and man, were gathered together by the spirits of devils issuing out of their mouths, as out of the mouth of the dragon, to make war against the Lamb; or to the battle of the great day of God Almighty. The beast and the false prophet were taken; and were both cast alive into the lake of fire. But the dragon, who had given to the beast his seat, and power, and great authority, and after whose power was the coming of the man of sin, or the false prophet, led them on to the last fatal conflict; and the time was then come in which he, too, was overthrown. In immediate connection with theirs, his doom is next recorded.

Never had any picture so bright coloring, and so deep a shade. Never was any story fraught with events so momentous as are here described.—For all histories, save that of Jesus, become atomic in comparison. The words are those of the Eternal King.

When the creation of the heavens and earth was finished, He saw every thing that He had made, and, behold, it was very good. Nearly six thousand years have passed away since the first parents of the human race stood before their Maker in innocence and bliss—*living souls*, the image of the living God. Sin entered by Satan; and death by sin. Hence the history of man through all these millennaries of years, not millenniums, would to this day seem as if the earth had been created for him who in Scripture is called the prince of this world, and under whom, in *this age* of which he is the god, it lieth. While the wicked often flourish like a bay tree, and lift their horn on high, He who hid nothing from his disciples, said to them, "In the world ye shall have tribulation."—"It is enough for the servant

to be as his master." But it shall not be always thus. They know in whom they have believed. They walk not by sight, but by faith, the substance of things not seen as yet. Ignorant they are not that, while still permitted him, the prince of darkness will keep the world that *now* is as his own; and that, till the glory of the Lord arise—and the vail be taken off all nations, the great deceiver will go about as a roaring lion, walking up and down in the earth, as if it were his own, seeking whom he may devour; and that he will so retain his dominion to the last, that then *darkness shall cover the earth and gross darkness the people*. But the Lord hath taught them what to read, and how to pray. According to the natural apprehension of men, the experience of thousands of years may warrant the conclusion, in forgetfulness of Calvary more than of paradise, that holiness must ever be an exotic plant on earth, where the will of God will never be done as it is in heaven.—But it is given to believers to know that the prayer of faith, according to the will of God and the command of Christ, has never been unheard, and will not always be unanswered; that the intruder will yet be banished and bound; and that the earth was not created for Satan; but that there is a KINGDOM which was *prepared for them ere his reign began, even from the foundations of the world*.

And I saw three unclean spirits like frogs come out of the mouth of the *dragon*, and out of the mouth of the beast, and out of the mouth of the false prophet: For they are the spirits of devils, working miracles, which go forth unto *the kings of the earth and of the whole world*, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. xvi. 13–15. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. *These both were cast alive into a lake of fire burning with brimstone. And the rest (οἱ λοιποὶ) were slain with the sword of him that sat upon the horse which (sword) proceeded out of his mouth: and all the fowls were filled with their flesh.* And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on *the dragon, that old serpent, which is the Devil, and Satan*, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, *neither his image, neither had received his mark upon their foreheads,*

or in their hands; and they lived and reigned with Christ a thousand years. But *the rest* (οἱ λοιποὶ) of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever. Rev. xix. 20, 21; xx. 1-10.

There is a kingdom prepared for the saints of the Most High. There is a place prepared for the devil and his angels. They reign no more. Farther than prophets saw, John here looks beyond the kingdom they revealed, and pursues, in vision, the arch-enemy till he is fixed in his everlasting abode, where the beast and the false prophet are. Together they were combined against the Lord and his anointed—together they gathered the kings of the whole world to make war with the Lamb and his army; and together they reap the fruit of their own doings at last, and for ever.

Thus closes the prophetic history of the Lord's controversy with his enemies, the persecutors of his saints, and the destroyers of the earth. When viewed at a glance from first to last, that history presents unparalleled contrasts in its retributive reversals. A comparative view of these separate visions will subsequently show that, according to the analogy of prophetic scripture throughout, they are different representations of the same powers. On the one side, are seen, a great image, the brightness of which was excellent, and its form terrible;—a beast, dreadful and terrible and strong exceedingly;—a great red dragon, having seven heads and ten horns;—a beast, having seven heads and ten horns, to whom power was given over all kindreds and tongues and nations; and finally a scarlet-colored beast, having seven heads and ten horns, on which sits a woman clothed in purple and scarlet, which goes forth with its ten kings, to make war with the Lamb. On the same side (as thus seen together at last) is another power, variously represented, as

a horn, rising up after these ten kings, which had a mouth speaking great things; *another* beast than the *first*, that spake as a dragon, exercised all the power of the first beast before him, and caused all to receive a mark on their right hand and their forehead; a woman clothed with purple and scarlet, who was drunken with the blood of the saints and martyrs of Jesus; and the false prophet that deceived them that dwelt on the earth; and together with them the master they served, who gave them their power, that old serpent, called the Devil and Satan, which deceiveth the whole world.

On the other side—a stone cut without hands;—a man-child, which the great red dragon stood ready to devour so soon as it was born; a woman, though clothed with the sun, flying into the wilderness, where she was nourished many days, from the face of the serpent; two witnesses prophesying during the same period, clothed in sackcloth, against whom, when they had finished their testimony, war was made, and they were overcome and slain by the scarlet-colored beast that bare the woman who was drunken with their blood.

So unequal *seems* the war between such combatants as these; and so sure at length do the *deceived* think that the victory is theirs, that—in contrast to other songs and other joys, of which the testimony is full, and which shall *quickly* succeed thereafter—it may here be read as it is written, *And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.* Rev. xi. 9, 10.

When the *war in heaven* was transferred to earth, and that old serpent, called the devil and Satan, which deceived the whole world, was cast out into the earth, and his angels were cast out with him, then John "*heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.—Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*" xii. 7–12.

The spirits of devils, out of the mouths of the dragon, and of the beast, and of the false prophet, gather together the kings of the earth and of the whole world to the battle of the great day of God Almighty.

That battle over, and the kingdom of God come, how changed is the scene! And where are they that made war with the Lamb and with his saints? and where is He with them?

There stood a great image, before which men bowed down and adored, rendering unto Cæsar the things that are God's. Smitten by the stone cut without hands, its dust flies in the whirlwind of the wrath of God, like chaff before the wind; and while no place is found for it, the stone that smote it becomes a great mountain, and fills the *whole earth*. The man-child which a monster threatened at its birth to devour, rules the nations with a rod of iron. The woman that long had her place in the wilderness, with the remnant of whose seed the dragon went to make war after he had in vain cast out of his mouth water as a flood to carry her away—is owned and received as the bride, the Lamb's wife, that had made herself ready, and stands, on the right hand of the King of kings, the queen in gold of Ophir. They who were witnesses in sackcloth are saints in glory; and clothed with change of raiment they are arrayed in white robes with palms in those hands that before held forth *the word of God*, and would not be spotted with the mark of the beast. They fought the good fight and finished their course with joy. They suffered with him; and they reign with him. They *overcame*; and, according to his promise, they sit with him on his throne. They are kings and priests unto God, while their once kingly and priestly foes, who killed but could not hurt them, and would not suffer their dead bodies to be put in graves, were cast alive into the lake of fire. From the stake where they suffered, they are raised to thrones on which they sit. And so long as they live and reign with Christ, their great adversary the devil, his lion-roarings stilled and his wanderings stayed, is bound with a great chain which he can not break, and is shut up and sealed in his prison the abyss, from which he can not escape. Over them *the second death hath no power*. They went on from grace to grace, they rise from glory to glory. But when let loose at last for a little season, Satan, the same old *serpent still*, goes forth to deceive the nations—it is not to

renew his reign, but speedily to follow the beast and false prophet into the lake of fire.

There is another contrast, alike striking and obvious, between the period of a thousand *years*, recorded in this vision, during which the saints reign with Christ, and the time, times and a half, or twelve hundred and sixty *days*, during which the same witnesses prophesied in sackcloth, or the *three days and a half* during which their dead bodies were not suffered to be laid in graves. While a specified number of *days* is in both instances assigned to these, their *reign* is measured not by days but by *years*. As *days*, in prophetic language, fixed by Scripture itself, are not limited to natural days, nor weeks to weeks, nor months to months, so neither are *years* to years. The seventy weeks of Daniel fix the measure, no less than the definition in Ezekiel, *a day for a year*. In all the symbolical prophecies no other measure is given to prophetic time, but that which Scripture has thus assigned. The longest prophetic period else recorded in Scripture is that of 2300 *days*—in the vision of the Ram and the He-goat (or of the Persian and Grecian empires, &c.), which reached to the cleansing of the sanctuary, which is yet uncleansed. Where, once only again, the term *year* occurs in the Apocalypse, the same measure is unhesitatingly applied by advocates of the millennarian hypothesis—the four angels, under the second woe, were prepared for an *hour*, and a *day*, and a *month*, and a *year*, for to slay the third part of men.

The secret things belong unto the Lord our God : but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. Revelation has its limits ; as it has also its design. Like the answer and rebuke of the Lord to Peter, when he asked, What shall this man do ? a doctrine which is ever according to godliness rather represses than raises any questions of idle curiosity, in regard to things that are secret, and belong unto the Lord, and that pertain not to the sanctification of the soul. *No word of the testimony* is withheld which is needed in order to fight, with the sword of the Spirit, the good fight of faith. Even now, as to the blessedness and glory that shall be revealed at the coming of the Lord, we see through a glass darkly : and what we know not now we shall know hereafter.

It is not written in Scripture that the new earth in which

righteousness dwelleth, shall itself in the strictest sense be eternal; or that *generations* of men shall never come to an end. But it is written that Jerusalem shall be an eternal excellency, defined as a joy of many generations; that the kingdom is an everlasting kingdom, in which all nations shall serve and obey the Lord; and that his name shall endure for ever, throughout *all generations*. It is written, that as the new heavens and the new earth, which the Lord will make, shall *remain* before him, so shall your (Israel's) seed and name remain. The one is commensurate with the other: though the word of the Lord alone can measure them.

There are things written in this vision, with which there are no other scriptures as testifying of the same thing—such as the final loosing of Satan for a *little season*—to be compared. Nothing can be said, but that which is written. It is a mystery; but not greater than the great mystery of godliness, God manifest in the flesh:—not greater than the mystery that, when all was *very good*, Satan was first loosed on an unsinning world, to tempt our first parents; and, on succeeding in his temptations, to reign over man whom God had created in his own image, and to become, not for a little season, the prince of this world which God had created for his own glory. It is not a greater mystery, that, when let loose finally to take his own last step into the lake of fire—for that it is which is revealed concerning the attempted resumption of his kingdom—he should deceive the nations for once at last, as he had before deceived them long, than that at first he should have drawn angels in heaven after him, where sin had never entered before.—Secret things belong unto the Lord. But in what John saw and recorded here, it is not a secret thing—that the power, though not the torment, of the great deceiver and destroyer, shall be extinguished for ever in the lake of fire.

The rest of the dead lived not again until the thousand years were finished.—And when the thousand years are expired (finished, τελεσθῆναι), Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, &c.

The rest (οἱ λοιποὶ) of the dead lived not again. In the fifth verse preceding, it is written, after the record of the casting of the beast and false prophet into a lake of fire, “And the rest (οἱ λοιποὶ) were slain with the sword of him

that sat upon the horse, which proceeded out of his mouth; and all the fowls were filled with their flesh." It is written, "And the word of the Lord came unto me, saying, Son of man, set thy face against *Gog*, the land of *Magog*, the chief prince of Meshech and Tubal, and prophecy against him, and say, Thus saith the Lord God: behold I am against thee, O *Gog*." When the kings of the earth and of the whole world, and their armies, are gathered to the battle of that great day of God Almighty, *Gog* and all his bands are gathered too. The beast and the false prophet have their hosts; and *Gog* also has his. But the same fate is not assigned, in all things, to these respective powers. The beast and the false prophet are cast into the lake of fire;—from which it is not written that they ever shall arise. But as the *rest were slain* by the sword of him that sat upon the horse, and all the fowls were filled with their flesh, it is written of *Gog*, the land of *Magog*, "I will call for a sword against him throughout all my mountains.—And it shall come to pass in that day that I will give unto *Gog* a place there of graves—and there shall they bury *Gog*, and all his multitude.—Speak unto every feathered fowl—ye shall eat the flesh of the mighty," &c. The beast—and the false prophet, and all whom they represented, and who had their mark, went unto their own place.—They were not buried merely, but, as powers, are for ever extinguished. *The rest were slain*.—*Gog* was slain and buried, and all the fowls filled with his flesh.—And he it is, and not the beast and false prophet, that lives again, as named with *Magog*, when for a little season, Satan needs but to be loosed, that he may go out to deceive the nations.

And what do they do? *They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city*. And what is the issue? Is it written that they stain the hem of one of the white robes of a single saint in glory? or remove one of the stakes of the new Jerusalem, that the Lord created?—*and fire came down from heaven, and devoured them*.

They compassed the *beloved city*. What is the *beloved city*? Is there not a witness?

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy on his afflicted.

But Zion said, The Lord—hath forsaken me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee. Isa. xlix. 13-17.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down; O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. Isa. lii. 1, 2.

Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Isa. liv. 1, 7-10.

The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; HE WILL REST IN HIS LOVE; he will joy over thee with singing. Zeph. iii. 15-17.

The love of a mother to the child she bore, even to her own suckling at her breast, is not an adequate expression of the love of the Holy One of Israel to Jerusalem which He hath chosen. And the beloved city is not compassed about till the thousand years are expired. According to Scriptural

measurement of prophetic time, these thousand years bear comparison with the *thousand generations* for which God hath appointed his covenant, though the days of his people shall be as the days of a tree; or with the *many generations*, during which Jerusalem, which was desolate so that no man passed through it, shall be an *eternal* excellency on the earth, even for three hundred and sixty thousand years.

If any thing more than another can indicate the *spiritual* reign of the saints, is it not such a testimony as this, "I saw thrones, and they sat upon them; and the *souls of them* that were beheaded for the witness of Jesus—and they lived and reigned with Christ a thousand years." *The souls* that cried from under the altar are then upon their *thrones*

CHAPTER XIII.

THE KINGDOM, OR REIGN OF THE SAINTS WITH CHRIST.

AND I saw *thrones*, and they sat upon them, and *judgment was given unto them*, and I saw the souls of them that were beheaded for the witness of *Jesus*, and for the word of God, &c., and they lived and reigned with Christ 1000 years.—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with him* a thousand years. Rev. xx. 4, 6.

And Jesus said unto them (his disciples), *Verily*, I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve *thrones*, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last; and the last first. For the *kingdom of heaven* is like unto a man, &c. Matt. xix. 28–30.

Of these two separate testimonies, the one is literally the word of the Lord, as spoken by his own lips while he tabernacled in the flesh; the other is recorded in the Revelation of Jesus Christ as He sent and signified it by his angel to his servant John, after his ascension into glory. Heaven and earth shall pass away; but His words shall not pass away; his faithfulness can not fail. Whatever men may have said or written about "the millenium," *the counsel of the Lord, it shall stand.*

That there is an affinity between these scriptures, so that they can not be dissociated in a comparative view of the testimony, is clear from the close ties that subsist between them, which no hand of man could have formed, or can break.

Here, in both passages alike, are *thrones*, and those who sit on them.—In the one scripture, in answer to the affirmation and question of Peter—"We have *forsaken all and followed thee*: What shall we have therefore?" it is written,

*ye shall sit upon twelve thrones, &c.*¹ In the other, says John, to whom, as to the rest, these words of Christ had been addressed, "I saw thrones, and they sat upon them—and the souls of them that were beheaded for the witness of Jesus." In both, *judgment is given* to those seated on the thrones.—In the one, the time is specified by Jesus, *i.e., when the Son of man shall sit on the throne of his glory*; in the other, he is seen in his *reign*.—In the one, they also sit upon twelve thrones; in the other, they who sit on the thrones *reign with Christ*. Not limiting his gracious words to Peter's question, Jesus added, *And every one that hath forsaken houses, or brethren, &c., for my name's sake—shall inherit everlasting life*—and the response is, on such *the second death hath no power*.—In the parallel passage of Mark, to that in Matthew, it is added, as said by Jesus, "for my sake, and the gospel's." That has thus its echo also—*for the witness of Jesus, and for the word of God*. In Luke, the words are, *for the kingdom of God's sake*; and Christ connected with his answer a parable, showing to what the *kingdom of heaven* is like. *The reign of Christ*, when He shall sit on the throne of his glory, is thus here, as in many scriptures, identified with the kingdom of heaven, or kingdom of God.

To words of Jesus, which shall never pass away, too close attention can not be given; too lowly an homage, in the absolute prostration of all imaginations of man's heart, can not be paid. Here, where these could only darken what the oracles of the living God alone can illumine, this single passage may show how, on comparing scripture with scripture, the testimony is seen to be interwoven as before, in things that shall succeed the consummating judgment, as well as in those that pertain to it.

Faith is the substance (confident expectation) of things hoped for, the evidence (conviction) of things not seen. It is not by a single testimony that truths which it imports the faithful to know are here revealed. In the same chapter in which the apostle urges believers to give heed to the sure word of prophecy, he speaks of the exceeding great and precious promises that are given unto us, that by these ye may be *partakers of the divine nature*, having escaped the corruption that is in the world through lust. It is well that

¹ See above, p. 178, where the words then spoken by Jesus are compared with these and other scriptures.

these should be laid hold of, by those to whom they appertain; by all who seek thereby to be made partakers of the Divine nature. Needful it is to beware lest, by any private interpretation, other things should be seized in their stead. The apprehension of any carnal notions of an earthly millennium may have startled pious minds from touching the subject, or considering that *testimony* which is not man's but the Lord's. To recoil from earthliness and from error is the Christian's duty: but not to hear what the Lord hath spoken, is to close the ear against his word, and to shut the eyes against the light which it imparts. There are *things* which others than the holiest of men—till they be freed from all that is corruptible, and be divested of that flesh and blood which can not enter into *the kingdom of heaven—desire to look into*. As, in the scripture before us, those that were beheaded for the witness of Jesus and for the word of God, were seen on thrones as they reigned with him; and as the elders were seen and heard by John, ere the book of Revelation was opened, as they fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of saints, and sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and *we shall reign on the earth*—so are there other precious promises concerning the glory that shall follow the sufferings of those who, through much tribulation, enter into the kingdom of God. These, kindred prophecies—for such they all are—do not touch; but only to confirm them. Respecting them, the inspired writers of the New Testament appeal to those of the Old, as prophets and apostles combine the testimony of the Spirit by whom they spake.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your

faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto *praise and honor and glory at the appearing of Jesus Christ*: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye *rejoice with joy unspeakable and full of glory*; receiving the *end of your faith*, even the *salvation of your souls*. Of which salvation the prophets have *inquired and searched diligently*, who prophesied of the grace unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ (*till Christ*¹) and the *glory that should follow*. Unto whom it was revealed, that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your minds, be sober, and hope to the end for the *grace that is to be brought unto you at the revelation of Jesus Christ*; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.²

Prophets diligently inquired into that salvation which is the end of the Christian's faith;—the things which they revealed were reported unto the primitive Christians by those who preached unto them the gospel, which itself is the gospel of *the kingdom*; and these things the angels desire to look into, *ministering* spirits as they are to them that are the heirs of this very *salvation*. They who had this hope in them greatly rejoiced, even with joy unspeakable and full of glory though manifold temptations or afflictions assailed them, that the trial of their faith might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. The Spirit of Christ which was in the prophets testified the sufferings until Christ, and the glory that should follow. And in the Revelation of Jesus Christ, the same Spirit shows the termination of these sufferings, as He that sits upon the throne shall dwell among them, and the Lamb which is in the midst of the throne shall feed them, and

¹ "Εἰς Χριστόν=εἰς ἡμέραν Χριστοῦ"—*till Christ—till the day of Christ*. Phil. I. 10.—Dr. Brown, on *Peter*, vol. I. p. 94.

² 1 Peter I. 1-16.

● God shall wipe away all tears from their eyes ; and as they sit on thrones, and reign with Christ, the second death having no power over those whose faith gave them the victory that overcometh the world.

Of this salvation the prophets testified. Nor are they silent concerning *the judgment* which is given to the saints, or the kingdom that is theirs, when Christ takes unto himself his great power and reigns.—The Spirit thus testifies concerning their sufferings *till* then, and the glory that shall follow.

I beheld, and the same horn made war with the saints, and prevailed against them ; *until* the Ancient of days came, and *judgment was given* to the saints of the Most High ; and the time came that the saints possessed the kingdom.—I saw one like unto the Son of man come with the clouds of heaven.—And there was given him dominion, and glory, and a *kingdom*, that all people, nations, and languages should serve him ; his kingdom is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to *the people of the saints of the Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.¹—And I saw thrones, and they sat upon them, and *judgment was given* unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and *reigned with Christ* a thousand years.—Blessed and *holy* is he that hath part, &c. Rev. xx. 4, 6.

And Enoch also, the seventh from Adam, prophesied of these (the wicked), saying, Behold the Lord cometh *with* ten thousands of his *saints*, *to execute judgment upon all*, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.² *Judgment was given unto them.*

The Lord—came *with* ten thousands of saints : from his right hand went a fiery law for them. Yea, He loved the people ; all his saints are in thy hand ; and they sat down

¹ Dan. vii. 21, 27.

² Jude 14, 15.

at thy feet ; every one shall receive of thy words.¹—Let the saints be joyful in glory—a two-edged sword in their hand, to execute vengeance on the heathen, and punishments upon the people ; to execute upon them the *judgment written*: this honor have all his saints.²—Ye are they which have continued with me in my temptations. And I appoint unto you a *kingdom*, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on *thrones judging* the twelve tribes of Israel.³—Do ye not know, asks the Apostle Paul, that the *saints* shall judge the world ? and if *the world shall be judged by you*, are ye unworthy to judge the smallest matters ? Know ye not that we shall judge angels ?⁴—Is it thus a *new doctrine* and unknown truth, of which the Spirit had never else expressly testified, as he here testifies of those who were beheaded for the witness of Jesus, and for the word of God, of those who had not received the mark of the beast, and of those who were the *holy* and blessed partakers of the first resurrection ?—*I saw thrones, and they sat upon them, and judgment was given unto them.*

They lived and reigned with Christ. The reign of Christ, as other Scriptures afterward adduced still more fully show, is identified with the kingdom of God. Of that kingdom they that are Christ's are the children and the heirs. Because he lives they *live* also : crucified with Christ, they live ; yet not they, but Christ liveth in them. The kingdom that is his, when He comes to take it, He giveth unto them ; and thus they reign with him. Direct and explicit is the testimony of the Spirit by Daniel, that, when there is given unto the Son of man dominion and glory, and a kingdom, then too the kingdom, and dominion, and the greatness of the kingdom, is given to the saints of the Most High. Many, as well as precious and glorious, are the promises to them ; and this above all that they shall be *with him*. Lighted thus far, by ever accumulating testimonies, through things revealed, as seen in the fullness of prophetic truth, it is not here that light can fail. Irradiated as is the path of the children of the light, and of the day, pilgrims through this world of darkness and of sin to their heavenly home, by those lamps of heaven the Scriptures of truth ; so *glory, and honor, and immortality* are brought to light in the gospel

¹ Deut. xxxiii. 2, 3.

² Luke xxii. 28-30.

³ Ps. cxlix. 5-9.

⁴ 1 Cor. vi. 2, 3.

to show them whither they are going, and what and with whom they are to be. Christ is seen with his saints; and they *lived and reigned with him*. Some of the clearest and brightest testimonies may here be *seen*—if believed.

He spake a parable, because He was nigh to Jerusalem, and because they thought that the *kingdom of God* should immediately appear. He said therefore, A certain nobleman went into a far country to *receive for himself a kingdom*, and to return. And he called his ten servants, and delivered unto them ten pounds, and said unto them, *Occupy till I come*.—And it came to pass that when he was returned, *having received the kingdom*, then he commanded these servants to be brought to him.—Then came the first saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well done, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities,¹ &c. To sit on my right hand and on my left (in my kingdom)—shall be given to them for whom it is prepared of my Father.²—I appoint unto you a *kingdom* as my Father hath appointed unto me, that ye may eat and drink at my table in *my kingdom*,³ &c.—The kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods—After a long time the Lord of those servants cometh, and reckoneth with them.—His Lord said unto him, Well done, thou good servant: thou hast been faithful over a few things, I will make thee ruler over many things: *enter thou into the joy of thy Lord*,⁴ &c.—When the Son of man shall come in his glory—then shall he sit on the *throne of his glory*.—Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.⁵ Father, I will that they also, whom Thou hast given me, *be with me, where I am*; that they may behold my glory, which Thou hast given me,⁶ &c.—If children, then heirs; heirs of God, and *joint-heirs with Christ*; if so be that we suffer with him, that we may be also glorified together.⁷—I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also *live*

¹ Luke xix. 12-17.

² Matt. xxv. 14, 19, 21, 23.

³ Rom. viii. 17.

⁴ Matt. xx. 23.

⁵ Matt. xxv. 31, 34.

⁶ Luke xxii. 29.

⁷ John xvii. 24.

*with him; if we suffer, we shall also reign with him; if we deny him, He also will deny us; if we believe not, He abideth faithful: He can not deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.*¹—They were dead with him; they suffered with him. It is a faithful saying, *They lived and reigned with Christ.*

They are kings—and also priests; as Christ their Lord and Saviour is both king and priest. “Ye are a royal priesthood,”² saith the Apostle Peter, addressing the “elect according to the foreknowledge of God the Father,” and comprehending both offices in a single designation, expressive at once of the calling of true Christians here, and of their glory hereafter. Twice is the same truth testified again in the book of Revelation. First in the opening prayer for those to whom it was addressed, with thanksgiving in which they had part; and which all the faithful could offer up with the understanding and the heart also. “John to the seven churches which are in Asia, Grace be unto you, and peace.—Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings and priests* unto God and his Father, to him be glory and dominion for ever and ever, Amen.” There be that are of men called *priests*; and the man of sin who exalteth himself in the temple of God has many, though he only sits upon the throne, no priest beside him. But the only true priesthood on earth is *royal*; and of it all alike are sharers, if *saints* they be, as to them alone it appertains. Made kings and priests unto God by Christ, ere any other kingdom of God come than that which is within them, these their offices shall not cease when the kingdom comes with power and glory. For in the first vision which is given of it in the Revelation, there are also other words in their *new song*, not raised by lips of flesh in the seven churches of Asia as then, but by the harp of every one of the redeemed.—Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings and priests, and we shall reign upon the earth.*

Whatever others may think or do, it behoves the children of the kingdom, to resemble in the spirit of their minds the

¹ 2 Tim. ii. 10-14.

² 1 Peter ii. 9.

Father of the faithful—even as his descendants according to the flesh bear a family likeness to, though in vain they yet say that they have Abraham for their father. Of him it is written, “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;—being *fully persuaded* that what He had promised, he was able also to perform. And therefore it was imputed unto him for righteousness.”¹ He saw the day of Christ afar off. His children in the faith see it not less clearly than did he, illuminated as it is by the light of the gospel of the kingdom, and nearer as it also is by thirty-seven centuries, having since *approached* so much.

The promises of God ought not to be staggered at, however great and glorious they be; seeing that his ways are not as our ways, nor his thoughts as our thoughts. In his word, so far as revealed, his ways are made known. And were the record departed from for a moment, it were well to stagger at words of no profit, but to the subverting of the hearers. But it is not well to forbear from giving heed to the sure word of prophecy, and to the whole counsel of God, as written in his word. In the hour when the seventy returned again with joy, and told their success, Jesus rejoiced in spirit, and gave thanks unto the Father, that the things which were hid from the wise and prudent, he had revealed unto babes; “and he turned him unto his disciples and said privately, Blessed are the eyes which see the things which ye see; for I tell you that many prophets and kings have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them.” From the things which have been seen and heard, from all that Christ has already done and suffered, faith itself may be strengthened and sustained: and the assured conviction of things that are revealed may rest securely on the knowledge and experience of the past. Do any think it a thing incredible, that his saints shall reign with Christ, that such a humiliation is too great for him, and such an exaltation too high for them?—“Lord, dost thou wash my feet?” said Peter unto Christ, as having risen from supper, and laid aside his garments, he stood before him, ready to stoop down, with a basin into which He had poured water, and girt about—not with a golden girdle—but with a towel wherewith he had girded himself to

¹ Rom. iv. 20-22.

wipe his disciples' feet when he had washed them. "What I do," said Jesus, "thou knowest not now ; but thou shalt know hereafter."—"Thou shalt never wash my feet," rejoined the unyielding apostle ;—who thought, perhaps, that he did greater honor to his Lord in hindering him from doing so humiliating an act, than the rest who had suffered the Lord to do with them as he listed, even to the office of a humble servant's part, whose guise he then put on. "Jesus answered him, If I wash thee not, thou hast no part with me." They who stand before the throne, arrayed in white, and bearing palms, and who are kings and priests unto God and the Father, have washed their robes in the blood of the Lamb, and are *therefore* there. They suffered for his sake, and they reign with him. As great a marvel and mystery it is that he should have hung upon the cross for them, as that they should sit upon his throne with him. Both are mysteries alike, which faith unavails. He who, after the last supper he partook of on earth, washed, as if he had been a menial, his disciples' feet, and who shed his blood to wash into whiteness the once unclean souls of his saints, will make good his words in a way beyond their apprehension, that they shall sit with him at his table, when his marriage supper comes, and *reign with him* in his kingdom, when He shall establish it on earth. What hath the Lord spoken ? what are the gracious words that have come out of his mouth ? "Let your loins be girded about and lights burning : and ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when He cometh shall find watching : verily I say unto you, that He shall gird himself, and shall make them to sit down to meat, and will come forth and serve them.—The Son of man cometh at an hour when ye think not."

The lights that believers have ever to keep burning, are lighted by the Scriptures of truth. They that walk in darkness know not at what they stumble. The doctrine of the reign of the saints with Christ, which, but for what is written, would never have been a matter of disputation, as of itself too high for fancy, may seem on one side to raise them beyond the sphere of a rational credibility, as sitting with him on his throne ; while, perhaps, the more common stumbling-block is, that reigning over the earth is an unbenefit-

ting occupation for saints, whose white raiment would be again sullied by its dust. I have piped unto you, said Christ to some in his day, and ye have not danced ; I have mourned unto you and ye have not lamented. Peter who one moment said that the Lord should never wash his feet, entreated him the next to wash not his feet only, but also his hands and his head. He professed at the same time a fidelity that could not be shaken ; and when the Lord told him a prophetic truth which he would not believe, he gainsaid it with a vehemence only surpassed by the protestations with which he confirmed it by his denial of the Lord. He did not see nor understand the fulfillment of many prophecies that were then passing into realities before his eyes. Because of his want of faith in them he stumbled and he fell. As it was then, so is it now ; the Lord's way alone is right, the Lord's words alone are true, whether they tell that when the Shepherd was smitten the sheep were scattered, or that when the king shall sit upon his throne his saints shall reign with him.

These things are written for our instruction. Manifest it now is, beyond the denial of any man who has searched the Scriptures and reads them in faith, that many prophecies then accomplished had a literality which, though now universally admitted and adduced triumphantly in evidence of the Messiahship of Jesus, even his followers and apostles did neither see nor believe till they were taught by the Lord and his Spirit to read them without a vail even as they are written. That vail untaken away, and interpretations hence substituted for testimonies, is the cause of the unbelief of the Jews to this day. When combined and compared they form a history of his death. And who can say, till first it be tried, that a similar combination and comparison may not give, so far as revealed or as men can learn, a similar though yet anticipated history of his reign ? More plainly written no words could be than many of those which prophetically describe the sufferings of Jesus. More fixed opinions there could neither be than, in opposition to these, were the traditions of the Jews, through faith in which they did not in reality believe Moses, though they gloried in his name, nor the prophets, whose tombs they garnished, and whose *writings* they read. This general truth, which has Christ himself for its witness, may not unwisely be here borne in mind, lest unhappily it should have, in any way, a par-

ticular and personal application. Every word of every prophecy is not man's, but the Lord's; and comparing scripture with scripture, spiritual things with spiritual, each part throughout has to be viewed in its own light, and in the light which other scriptures supply.

What does the testimony impart as to the kingdom of the world that now is, and the kingdom that shall come, in respect to the *rulers* of the one and of the other?

When Jesus had delivered the parable of the sower, his disciples asked him, why he spoke to the multitude in parables. His answer was, "Because it is given to you to *know the mysteries of the kingdom of heaven*, but to them it is not given.—Hear ye therefore the parable of the sower. When any one heareth the *word of the kingdom*, and understandeth it not, then cometh *the wicked one*, and catcheth away that which was sown in his heart."—Then follows the parable of the tares, in which the *kingdom of heaven* is likened unto a man which sowed good seed in his field.—The field is the world; the good seed are the children of the kingdom; but the tares are the children of the *wicked one*; the *enemy* that sowed them is the *devil*. In the same chapter the *kingdom of heaven* is likened to the least of all seeds, which, when it is grown, is the greatest among herbs, so that the birds of heaven come and lodge in its branches; to leaven hid in three measures of meal till the whole was leavened; to treasure hid in a field; and to a net cast into the sea, &c.—We know, testifies the Apostle John, that we are of God, and *the whole world* lieth in *the wicked one*.¹—He is thrice denominated by Christ the *prince of this world*.² He is the *god of this age*³ who hath blinded the eyes of them that believe not, lest the light of the glorious Gospel should shine into them, even as he catcheth away the word from him that hears and does not understand it, as birds catch the seed that is sown by the wayside.—Ye are of your father *the devil*, said Jesus to the Jews, and the works of your father ye will do. He was a murderer from the beginning;—he is a liar, and the father of it.⁴ Paul was sent unto the Gentiles to turn them from darkness to light, and from the *power of Satan* unto God. Addressing the saints that were at Ephesus, and the faithful in Christ Jesus, he marks the universality of the reign of Satan and of sin, save where

¹ —ἐν τῷ πονηρῷ κεῖται, 1 John v. 19.

² 2 Cor. iv. 4. ὁ θεὸς τοῦ αἰῶνος τούτου.

³ John xii. 31; xiv. 30; xvi. 11.

⁴ John viii. 44.

Christ has rescued from his dominion. You hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked according to *the course of this world*, according to *the prince of the power of the air, the spirit that now worketh in the children of disobedience*;—among whom *also we all* had our conversation in times past in the lusts of the flesh, fulfilling *the desires of the flesh and of the mind*; and were *by nature the children of wrath, even as others*.¹—Your adversary the devil, saith the Apostle Peter, walketh about, as a roaring lion, seeking whom he may devour.² His dominion was of old; and thus did he exercise it. From whence comest thou, said the Lord to Satan, as the words are twice recorded in the Book of Job; and Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.³

Satan's reign is *personal*, as he himself maintains it. With all his power he may assail a single individual as he tried Job of old; as he, even Satan, according to the Lord's own warning to the man, desired to sift Peter as wheat; or as he sent a messenger to buffet Paul; and *entered into Judas*, and sent the traitor to his children the chief priests, and quickly after to his own place.

But in exercising his dominion he has, as Scripture reveals, earthly agents who act on a large scale, and successively for a long, though limited and appointed time. *Satan* has his *seat* wherever iniquity abounds, as in Pergamos of old, when it was written of it, "*where Satan dwelleth*." To the *beast* that long followed him, like another roaring lion, and walked up and down in the earth, and was ready to devour the man-child at its birth, as it shall make war with him at the last—Satan *gave his seat, and power, and great authority*. The man of sin came after the *working*, as in the service, of Satan, the prince of darkness, with all *power*, and signs, and lying wonders, in all deceivableness of unrighteousness in them that loved not righteousness and believed a lie. Nay such is the extent of his dominion as the prince of *this world*, till the time of the restitution of all things, that the *kings of the earth and of the whole world*, for so it is written, are gathered together in the confederacy of all earthly powers, of which he is the chief leader and the head.

But he has also other than earthly agents, and higher

¹ Eph. ii. 1-3.

² 1 Peter v. 8.

³ Job i. 7; ii. 9.

too. There are those that *reign with him*. Their power, all of evil, is great ; and their number is not small. Their kingdom, like that of Christ, is *within* ; and in the heart, as finally throughout the world, the subversion of the one opens the way to the establishment of the other.

* The prince of darkness ranks among his titles, *the prince of the devils*. None disclose his dominion and theirs, as did He who came to destroy it. Christ cast out devils with a word. To it they were obedient : and they dared but to complain, with more knowledge than man before possessed, "art thou come to destroy us *before the time*?"¹ The Lord sent forth seventy disciples into every city whither he himself would come—and commanded them to say, "The kingdom of God is come nigh unto you." Returning with joy, they told him that even the devils were subject to them through his name. And he who saw, as He ever sees, the end from the beginning, said unto them, "I beheld Satan fall like lightning from heaven."² His reign is ever associated with theirs, even as there is a final place prepared "for the devil and his angels."—The same connection between the casting out of *devils* and the kingdom of God, is again marked by Christ, and repeatedly recorded. When the scribes and pharisees said that he cast out devils by Beelzebub, the prince of devils, Jesus said, Every kingdom divided against itself is brought to desolation.—And if Satan cast out Satan, he is divided against himself ; how shall then *his kingdom* stand ?—But if I *cast out devils* by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a *strong man's house*, and spoil his goods, except he first *bind the strong man* ? and then he will spoil his house.³

Of "*the world of spirits*," for which ignorance has framed this name after the fashion of our own, man can know nothing but what is revealed. God put a spirit in man, as He made him a living soul. But when Satan was believed, and Paradise was lost, man walked and communed no longer with his Creator, and his eyes were opened but to see that he was naked. What *life* is, physiology can not tell ; nor can it discern the spirit of a man that goeth upward, or the spirit of a beast that goeth downward to the earth. All human knowledge is attained only through the medium of the senses. Spiritual enemies, however they may surround

¹ Matt. viii. 29.

² Luke x. 1, 9, 17, 18.

³ Matt. xii. 28-29 ; Luke xi. 17-18.

us, or ministering spirits, however ready to our aid, are not disclosed to mortal view. Earthen vessels might not bear it. Though spiritual beings be not seen, spiritual things are spiritually discerned, as revealed to the eye of faith in the word of the Father of spirits. Thus, the *children of his kingdom*, with more than superadded senses, may discern the spirit of *truth* and the spirit of *error*; and, while they taste of the powers of the world to come, and are not ignorant of the wiles of the devil, they may say with the prophet, "they that be with us are more than they that be with them."—Greater is he that is for us than all that can be against us.

Yet their power is not little; nor their number few. One was brought to the disciples of Jesus, of whom alone it is recorded that they could not cure, though He had given them power over unclean spirits to cast them out. When told of it by the kneeling and entreating father, Jesus said unto them, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus *rebuked the devil*; and he departed out of him. When asked by his disciples why they could not cast them out, he told them it was because of their unbelief. "Howbeit," he added, "*this kind cometh not out but by prayer and fasting.*"¹—Wherever the testimonies of Scripture are believed, the *reality* of the demoniacal possessions, in the days of Jesus, and the impotency of evil spirits before the voice of the Lord, though *thousands* had then to be cast out with a word, are obvious in the case of him whose name was Legion.—He who came down from heaven to earth to break in on the dominion of the strong man armed, who held his goods in peace, hath warned his people of their spiritual warfare, ere Satan's kingdom shall be supplanted by his own. Many a warning he has also given of the power of the enemy, and the complete overthrow of those who *give place to the devil*, and fight not the good fight of faith, in resisting those who seek for *rest* in vain but in their reign of sin to the ruin of the soul that harbors them. In speaking at once of the kingdom of God and the kingdom of Satan, Jesus added, "He that is not with me is against me: and he that gathereth not with me scattereth abroad.—When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and

¹ Matt. xviii. 14-21.

finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first."¹—The apostle Paul, who fought the good fight of faith, thus writes, to the *faithful in Christ Jesus*, of the enemies with whom they have to wrestle, as if the combat with flesh and blood, and all human foes, were nothing in comparison:—"Put on the whole armor of God, that ye may be able to stand against the wiles of *the devil*. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness (wicked spirits) in heavenly places."²

It is not with flesh and blood that Christians have to wrestle, but against principalities and powers, and the *rulers* of the *darkness of this world*, the darkness of which Satan is the prince, as of this age he is the god. The mortal rulers under him, whatever be the *power and great authority* he gives them, or however they may come after his working, and carry on his work in deceiving the world with their sorceries and lying wonders, and persecuting those who bear the shield in which his darts are quenched—are but frail instruments, that one by one break to pieces in his hands, and crumble into dust: and all he can do by such instrumentality, is to take up such like tools successively in their stead. With the mystery of iniquity, of his own forging, he thus has wrought. But there are those that are in truth the *rulers* of the darkness of this world; and far higher agents than those in flesh who maintain that kingdom over the spirits of men, the real dominion of the world; while the poor human instruments, as deceived as deceiving, not knowing their slavery nor the masters that use them, are put off with a shadow. The real *rulers*, for such they are called, and such they are, whose is the *kingdom*, are, (as the true soldier of Christ well knows, who fights not for a shadow, but a kingdom indeed, which already is within him), principalities and powers, rulers, and wicked spirits, the angels of Satan, in whom the world lieth, and by whom men are led captive at his will. The souls of all, save those whom Christ makes free, are subject to their sway.

¹ Luke xi. 21-26.

² Eph. vi. 11.

From age to age, while generations pass away, they have kept their dominion since Adam fell, wicked spirits in high or heavenly places. Before the great and universal salvation come, when the Spirit shall be poured upon all flesh, there is war in *heaven*, in the contest for the *kingdom*, and Michael fights and his angels, and Satan and his angels. When they *prevail not*, and their place is no more found there, their wrath is great. The world is stirred up to a universal war, as unclean spirits, the spirits of devils, go forth to gather all the kings of the earth to make war with the Lamb. It is worthy of Him to take the kingdom from them; worthy of the Father to make such principalities and powers that are his enemies, the footstool of the Son. From heaven they were cast down: from earth they are driven: over it all, where before they reigned with Satan, they can no longer find *rest* in any house or in any heart. The bottomless pit is their abode, where their king is chained, shut up, and it sealed: and in their overthrow Satan's kingdom and theirs is gone; and the kingdom of God and his Christ is come.—The Lord shall punish *the host of the high ones that are on high*, as well as the kings of the earth upon the earth, when he comes to *reign*; and death shall be swallowed up in victory, as the new spiritual rulers of a renovated world arise, when the veil that Satan cast over them shall be taken off all nations.

Such is the victory, wherever Christ is conqueror, that there is joy in heaven before the angels of God over one sinner that repenteth, and Christ has won a subject from Satan's kingdom to his own. What, then, shall be their joy, and their triumph in his praise, when he that reigned over the impenitent is fallen, and the whole world is rescued from his dominion, and all the ends of the earth shall see the salvation of the Lord?—So great and glorious is salvation, that the angels of God, from among whom Satan and his angels fell, are *ministering spirits* to them that are the *heirs* of it. What, then, shall the glory of the kingdom be, when they shall all enter into their inheritance, at once and forever!—So high, in spiritual apprehension such as can take it in, is the work of redemption, that the Lord of angels has said of little children that believe on him, "their angels always behold the face of my Father in heaven." How high shall be the halleluiahs before the throne, when *the end of faith* shall be attained, and the children of the

kingdom are gathered to the glory there, and all on earth shall know the Lord, from the least unto the greatest !

When glorified saints arise, how shall the breach once made in heaven, when angels fell, be healed. When, the battle over, an angel comes down from heaven, having the key of the bottomless pit, binds with a great chain the dragon, that old serpent, which is the devil and Satan, and casts him into it, how shall the evil that was done in paradise be avenged. And how, too, shall it be repaired, when, on the first resurrection, the image of God which he defaced from the first human pair, shall be seen restored in an innumerable multitude of their descendants, shall be *like unto* the Lord, and shall see him as He is, and reign with him in his kingdom !

By the imprisonment of Satan, and the ceasing forever of his kingdom, other and higher thrones are cast down than those of earthly kings. Principalities, and powers, and the rulers of the darkness of this world, and wicked spirits in heavenly places, rule the world no more ; and many scriptures tell that the darkness also disappears—and that the veil is taken off all nations, and that the knowledge of the Lord shall cover the earth, as waters cover the sea. Its old spiritual rulers in heavenly places, and its human sinful rulers in the flesh, have no kingdom then : nor could such as they be kings over the enlightened and renovated earth. *It is not unto the angels that God hath put in subjection the world to come*, fitted though it would be for a reign like theirs. That, as *written in the book*, the new heaven prepared for principalities and powers of a new and another order, shall have its inhabitants, and the new earth its blissful occupants, and the kingdom its inheritors, for whom it was prepared from the foundation of the world, ample testimonies show.

We now see through a glass darkly—but then *face to face*, as Paul gives the response to Isaiah, *they shall see eye to eye, when the Lord shall bring back Zion*. The cause of the darkness is man's inability to learn. The hope, even now, of these who shall enter into the joy of their Lord, is *full* of glory and immortality. More than full it can not be. The capacity of containing is limited ; but not the power to give. The Spirit has constituted Isaiah and Paul his witnesses here, of the same truth in the same words ; and, as soon we shall see, in others also. Since the be-

ginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what He hath prepared for him that waiteth for him.

None need fear to look into the promises of God, exceeding great and precious as they are, lest it should seem that from their reigning with Christ upon the earth, the spirits of the just made perfect should be constrained to stoop from their *thrones* to take up the things, now called crowns and sceptres, that fell, as fall they must, from the drooping heads and withering hands of dying Cæsars. Wicked spirits, in the days of their reign, could rule the world without touching them, in the days that their prince, ere the gospel of the kingdom was preached, showed unto Jesus all the kingdoms of the world, and the glory of them in a moment of time, and said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will give I give it." Less will not be delivered unto Christ and to his saints, when that *kingdom of Satan*, as the Lord did call it, shall be taken from him. The prince of the power of the air, as he is, till the last vial be poured into the air, there were ever restraints on him and limits to his power, as there can not and there will not be, when the Father shall give the kingdom to the Son, as He hath given all things into his hands: and Christ's saints shall reign with him, when He shall take unto himself his great power and reign. *There was given him* (the Son of man) *dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his dominion that which never shall be destroyed.* This is the interpretation, or that of which the *truth* was made known to Daniel. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions, or rulers, shall serve and obey him.

"The fifth monarchy men" took that title, and spake and did things which justly startled sober-minded Christians at the thought of a millennium like theirs. There were *four great beasts*, as seen by Daniel;—the first beast, a second, another, and a fourth beast. These are all termed *beasts*. But there is not a *fifth* beast. *That*, if at all like unto the former, would be a "*fifth* monarchy," as these four beasts

represented four monarchies, or kingdoms of the earth earthy. But, instead of a fifth beast, there next is seen, in the vision of the prophet, when their time is at an end, the Ancient of days seated on his throne like the fiery flame, his wheels burning fire. The Son of man comes with the clouds of heaven, and is brought near before the Ancient of days, and there is given him a dominion and glory, and a kingdom which shall not be destroyed—and the greatness of the kingdom is given to the people of the saints of the Most High. And if confirmatory words may be added to the *truth*, and to the interpretation which is sure, those of Jesus may sink into the ears and hearts of those to whom his words are spirit and life, as his promises are sure. *I appoint unto you a kingdom* as my Father hath appointed me.—Be thou faithful unto the death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death.—He that overcometh and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I have received of my Father. And I will give him the morning star.—To him that overcometh—as the last recorded promise to the *churches* bears—will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear let him hear what the Spirit saith unto the churches.

Exceeding great and precious are the promises whence rises the *lively* and the *blessed hope*, to which all the faithful are begotten again by the resurrection of Christ from the dead. Of the blessedness, and glory, and holiness of the kingdom the *testimony* is full. Not a prophet since the beginning of the world has kept silence concerning that *salvation* which is the end of every true Christian's faith, the restitution of all things, when hope shall be turned into fruition, and faith into sight. Already there are no powers on earth, though all were combined together, like the power of the world to come. It has conquered them all; and it will conquer them again, till they shall vanish, and that better and *heavenly* country shall be entered. Blessed is he that overcometh. Christ gives him his peace; he shall never taste of death; and from the time he departs there is a crown of glory laid up for him,—which the righteous Judge

in that day will give to all them that look for his coming, and love his appearing.

Thrones, crowns, sceptres, are but symbols of power. A subject might sit upon a throne, with a crown on his head, and a sceptre in his hand : yet would he be no more a king than any fettered prisoner. But the subjects of Christ's kingdom now, shall then sit with him on his throne, and reign with him in his kingdom, for their kingdom is Christ's, and the kingdom of the Son is the *kingdom of the Father*.

Some testimonies may here be given, as borne by one who could tell, how the glories of an earthly kingdom vanish in the prospect ; and how these could not suffice to keep down the longings of a more glorious hope, or satisfy the soul that felt it. The sweet Psalmist of Israel, who knew how to tune the harp of Zion, and who made many a psalm to suit it, was the first who sat on Zion's throne, from which he ruled all the tribes of Israel. Raised to that throne from keeping a few sheep in the wilderness, and thus experiencing a wondrous elevation from the lowest to the highest state, the prophet-king could rise higher in his songs of praise. He who could say, *Oh that I had wings like a dove ! for then would I fly away and be at rest*—could also sing, *Thou wilt show me the path of life : in thy presence is fullness of joy ; at thy right hand are pleasures for evermore.—Deliver my soul from the wicked—from men of the world which have their portion in this life.—As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness.—Like sheep they are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them in the morning.*¹—*I saw thrones and they sat on them, and judgment was given unto them.—They lived and reigned with Christ.—Blessed and holy is he that hath part in the first resurrection.*

¹ Psalms xvi. 11 ; xvii. 14, 15 ; xlix. 14.

CHAPTER XIV.

THE FIRST RESURRECTION COMPARED WITH OTHER SCRIPTURES.

This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 5, 6.

Another topic, that of the *first resurrection*, is here introduced ; a further definition is given, *blessed and holy is he that hath part in it*. When the power of the enemies of God comes to an end, the witnesses of Jesus have their reward. While the beast and the false prophet, that made war with the Lamb, have their place in the lake of fire, and an abyss, sealed on him, shuts up the old serpent, those whom they wore out and persecuted even to the death, have their portion in the *first resurrection*. *Blessed and holy is he that hath part in it*. If any man live godly in Christ Jesus he must suffer persecution ; but when persecutors meet their doom, and tribulation is recompensed to them, they who are with Christ, and have part in the first resurrection, are blessed as they are holy.

These things, are not unknown to those who search the Scriptures ; and rest their faith on them alone. As other topics are thus introduced, other criterions are here supplied, whereby, on comparing scripture with scripture, it may be seen what previous testimonies are also summed up, as they are tached to this curtain of the tabernacle, at the drawing up of which at last, the *kingdom* shall be revealed in its glory. To the law and to the *testimony*, without which there is no alternative but darkness, whatever fancies might vanish at its light, and imaginations of the heart give way. The appeal is at once to faith and to reason, provided only that Christ's word be remembered, that the Scriptures can not be broken, and that the divine testimony can not err, though mere human reasoning may fail.

This is the first resurrection. Paul thus testifies, by inspiration of the Holy Ghost, and tells believers of things of which he would not have them to be ignorant. I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For *if we believe* that Jesus died and rose again, even so them also which sleep in Jesus will God bring *with him*. For *this we say unto you by the word of the Lord*, that we which are alive and remain unto *the coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and THE DEAD IN CHRIST SHALL RISE FIRST: then we which are alive and remain shall be caught up together *with them* in the clouds to meet the Lord in the air; and so shall we ever be *with the Lord*.—But of the times and the seasons, brethren, ye have no need that I write unto you, For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. *But ye, brethren, are not in darkness, that that day should overtake you as a thief.* Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.—The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the *coming of our Lord Jesus Christ*.¹

The dead in Christ shall rise *first*. This is the first resurrection. The apostle prays that they who formed the church of the Thessalonians might be sanctified wholly—even their whole spirit, and soul, and body.—And he adds, *Faithful is he that calleth you, who also will do it.* But he that sanctifieth, and they who are sanctified (made holy) are all of one, for which cause he is not ashamed to call them brethren.² *Holy* is he that hath part in the first resurrection.—Them that sleep in Jesus will God bring *with him*—the dead in Christ shall rise first—they shall be caught up to meet the Lord in the air, and so shall they be ever with the Lord. *They live and reign with Christ—on such the second death hath no power.*

The coming of the Lord, as here twice spoken of, is so

¹ 1 Thes. iv. 13-18; v. 1-5, 23.

² Heb. x. 11.

identified with the first resurrection, that the *dead in Christ* that shall rise *first*, shall meet the Lord in the air. The faithful in Thessalonica knew perfectly that the day of the Lord cometh as a thief in the night—when sudden destruction shall come upon the wicked, and they shall not escape; though that day shall not overtake, as a thief in the night, the watchful children of the light and of the day. Thus the bride, the Lamb's wife, *hath made herself ready*, when that day of his coming, and of his wrath, brings unlooked-for and inevitable destruction on his enemies; but looked-for, and sure salvation to them that, found watching, are *with him*.

When the resurrection, *both* of the righteous and of the wicked, of the just and of the unjust, is recorded in the same passages, that of the righteous is uniformly mentioned *first*.

As in Adam all die, even so in Christ shall all be made alive. But every man in *his own order*: Christ the first fruits: afterward they that are Christ's at his coming. Then the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power, &c.¹ In recording the things that shall befall his people in the latter days, Daniel testifies—Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.²—The hour is coming, said the Judge of the quick and of the dead, in the *which* all that are in the graves—shall come forth; they that have done good unto the *resurrection of life*; and they that have done evil unto the resurrection of damnation.³—Then shall the King say unto them on his right hand, Come, ye *blessed* of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.—Then shall He say unto them on the left hand, Depart from me, ye *cursed*, into everlasting fire, prepared for the devil and his angels.⁴—There shall be a resurrection of the dead, both of the just and unjust.⁵

The dead in Christ shall rise first:—Christ the first fruits; afterward they that are Christ's *at his coming*; some shall arise to everlasting life; they that have done good to the resurrection of life; come, ye *blessed* of my Father, *inherit the kingdom* prepared for you from the foundation of the

¹ 1 Cor. xv. 22-24.

² Matt. xxv. 34, 41.

³ Dan. xii. 2.

⁴ Acts xxiv. 15.

⁵ John v. 28, 29.

world; the resurrection of the just—these are scriptures that speak of those on whom the second death hath no power—of those that shall arise to everlasting life, and who shall then inherit the kingdom prepared for them from the foundation of the world.—These are they that are *blessed*, for so Jesus calls them; and *holy*, else they could never enter into the kingdom of God—the righteous seated on his right hand. They have part in the first resurrection. *Everlasting life* is their portion; *the kingdom* their inheritance—they *live and reign with Christ*.

The order may be seen, as revealed, every man in his own: and a priority in point of time is recorded. But the time that intervenes, if measurable it were—where the *hour* is assigned for both in which the just and the unjust shall hear the voice of the Son of God and shall come forth—can not be told except it were also *written*. For the coming of the Lord shall be instantaneous, as the lightning that shines at once from the one end of heaven unto the other, quick as men even can now send their electric messengers. And in the day of his power, when his people shall be willing, as for it they ever waited and watch to the last, the natural bodies of those of them who are *alive* at the time shall be *changed* into spiritual bodies, made like unto his own glorious body, as those of all his saints shall be, *in the twinkling of an eye*; and, it may be as rapidly, they shall be caught up together with those whom his voice *first* awakes from the dust, to meet the Lord in the air; and so they shall be ever with the Lord. With this agree the testimonies, The Lord *came* with ten thousands of saints, from his right hand a fiery law (a law of fire) for them¹—He shall call to the heavens from above, and to the earth, that He may *judge* his people. Gather *my saints* together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself²—He will beautify *the meek* with salvation; let the saints be joyful in glory—let a two-edged sword be in their hand, to execute vengeance on the heathen—the *judgment written*; this honor have *all his saints*³—the Lord my God shall come, *all the saints with thee*⁴—behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly com-

¹ Deut. xxxiii. 2.

² Ps. l. 4-6.

³ Ps. cxlix. 4-9.

⁴ Zach. xiv. 5.

mitted, and of all their hard speeches which ungodly sinners have spoken against him.—Now unto him that is able to keep you from falling, and to present you *faultless* before the *presence of his glory* with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.¹ With this agree the words of the Lord, connecting the terrors of all the tribes of the earth with his coming, and that again with the gathering of his elect: Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.² *And I saw thrones, and they sat upon them, and judgment was given unto them.—Blessed and holy is he that hath part in the first resurrection.*

In all these things there is a distinction between things that differ—clear as that between wheat and tares, between sheep and goats, the children of the kingdom and the children of the wicked one, the just and the unjust. There is blessedness and exceeding joy, as there is the presence of the glory of the Lord with those that awake at his voice to meet him in the air and to come with him, that they may sit on the thrones that are set for them. There is the order too of the first *resurrection*, alone worthy of the name. It is not in Scripture that, here or elsewhere, mention is ever made of a second resurrection. But there is here, as in other recorded terrors of the Lord, the testimony to the *second death*, which hath no power over such as have part in the first resurrection, even as it can have no power over those who then shall go away into life eternal. Christ cometh with ten thousands of his saints to execute the *judgment written*—to execute judgment upon all; and in harmony with this, *before* their reign with him is named, it is written in the same vision that *judgment was given unto them*, even as from the beginning believers in Jesus knew that the saints shall judge the world.

Neither was this their resurrection—even that the saints shall rise first—unknown to believers ere the Apocalypse was written. It is no new doctrine, only then and there revealed. Bound together in one accordant and harmonious

¹ Jude 14, 15, 24, 25.

² Matt. xxiv. 30, 31.

testimony as all scriptures concerning it are, it was seen by John in other visions than in this, as he had learned it from the Lord, and as he finally saw in them all, in order to be shown to His servants, the represented realization of *the blessed hope*, which is ever the true believer's helmet, while he looks for his own resurrection as for Christ's coming, and so reaches forth and presses forward to exchange, on *that day*, the helmet of salvation for the crown of glory. Well may he suffer all things *for the sake of Jesus*, when he knows that he shall see him as He is, and be *with him*, as he shall be like him at his coming. Well may this be *the victory that overcometh the world, even our faith*. And well may the world be under their feet who shall *arise first*—to judge it.

If men on earth there ever were, who, if not more than any others yet less than none, had the assured and just hope of a part in the *first resurrection*, they were the chosen apostles of the Lord Jesus Christ: for not only did he say of them that they would sit with him at his table in his kingdom, and *on twelve thrones judging the twelve tribes of Israel*; but in the twelve foundations of the wall of the great city, the holy Jerusalem descending out of heaven from God, are *the names of the twelve apostles of the Lamb*. In the first resurrection the inheritance that is purchased, and the kingdom that is prepared, is theirs. But they never speak of it as theirs alone; but as set before all the faithful in Christ Jesus, who have a common salvation as a *common faith*; one Father, even God; one master, even Christ; one home, even heaven.

The resurrection of the saints is, by apostolic testimony, indissolubly connected with *the coming and appearing of the Lord*. Not only did Jude, after an interval of three thousand years, take up as a matter of faith the prophecy of *Enoch*, and set it in the Scriptures; but Peter, James, and John, who were with him in the Mount and saw his glory, conjoin the coming of the Lord with the blessedness of his saints.—“Christ the first fruits, afterward *they that are Christ's at his coming*,” said Paul. Peter testifies of the lively hope, to which the God and Father of our Lord Jesus Christ hath begotten the elect, through sanctification of the Spirit—“by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are

kept by the power of God through faith unto salvation, *ready to be revealed* in the last time." Writing to believers then, he could appeal to them how greatly they rejoiced in that salvation, even amid manifold temptations, that the trial of their faith "might be found unto *praise, and honor, and glory, at the appearing of Jesus Christ*: whom having not seen, ye love; in whom, though *now* ye see him not, yet believing, ye rejoice with *joy unspeakable and full of glory*," &c.—He exhorts such to *hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ*.¹—Bearing as they did the testimony of Jesus, and suffering *for the word of God*, they were thus charged by the apostle, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that *when his glory shall be revealed, ye may be glad also with exceeding joy*."—"For the time that judgment *must begin at the house of God*: and if *FIRST* at us, what shall the end (be) of them that obey not the gospel of God?—The elders which are among you I exhort, who am also an elder—and also a *partaker of the glory that shall be revealed*: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And *when the chief Shepherd shall appear*, ye shall receive a crown of glory that *fadeth not away*."²

Looking at once to the condemnation of the wicked and the salvation of the just, the apostle James warns the rich, that used not their talents in the service of the Lord, but oppressed the poor and killed the just, that they "heaped treasure together for the last days," that the cries of the laborers they defrauded "are entered into the ears of the *Lord of hosts*," and that while they lived in pleasure on earth, and were wanton, they "nourished their hearts as in a day of slaughter." He exhorts believers, "Be patient therefore, brethren, *unto the coming of the Lord*. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient—for the coming of the Lord draweth nigh."³ "Beloved," writes the apostle John,

¹ 1 Peter i. 3-13.² 1 Peter iv. 12, 13, 17; v. 1-4.³ James v. 7, 8.

"now are we the sons of God ; and it doth not yet appear what we shall be ; but we know that WHEN HE SHALL APPEAR, *we shall be like him* ; for we shall see him as he is. And every man that hath *this hope in him* purifieth himself, even as He is pure."¹ Blessed and *holy* is he that hath part in the first resurrection.

The apostle Paul, having fought the good fight, having finished the course, having kept the faith, was then ready to be offered up, and the time of his departure was at hand. "Henceforth," he then said, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing."² *That day* of which he speaks is manifestly that, as mentioned in a preceding verse, in which the Lord Jesus Christ shall judge the quick and the dead *at his appearing and his kingdom*. From the time of his departure the crown was laid up : at the appearing and the kingdom of the Lord Jesus it shall be given him. To that day he ever looked, for that prize he ever pressed forward, from the time he had been called from darkness unto light, and had renounced the righteousness which is of the law, for the righteousness which is of God by faith. He who had haled Christians to prison and to death, and who was a pharisee of the pharisees in his zeal for the law, and for the traditions of men, then took up another testimony, and fought another fight. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him—that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, *if by any means I may attain unto the RESURRECTION of the dead*.—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Our conversation is in heaven ; *from whence also we look for the Saviour*, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto himself."³

Doubtless, Paul counted all things but loss for the excellency of the knowledge of Christ ; and, doubtless, he looked

¹ 1 John iii. 2.

² 2 Tim. iv. 8.

³ Phil. iii. 9-14, 20, 21.

to the *first resurrection*, as he strove by any means to attain to the *resurrection of the dead*, and looked for the coming of his Lord from heaven. When the time of his departure was come, *i.e.*, when he was about to be *beheaded in Rome for the witness of Jesus, and for the word of God*, he could tell, in the full assurance of faith, that a crown of righteousness was thenceforth laid up for him, which would as assuredly be given him in the day of Christ's appearing and Christ's kingdom—and not to him only, but *unto all them also that love his appearing*. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. They are with the Lord at his coming. They shall be like him; they shall see him as he is. Their vile bodies shall be changed and fashioned like unto his own glorious body. Crowns of righteousness shall be given them at his appearing and his kingdom; into that kingdom they enter which was prepared for them from the foundation of the world; at his appearing they are *brought with him*, that they may sit on thrones, when judgment is given them, and that they may live and reign with him, and be for ever with the Lord.

Christ, risen from the dead, has become the first fruits of them that slept. By his resurrection from the dead his redeemed are begotten again to the lively hope of immortality and glory. But every man in his own order: Christ the first fruits; afterward they that are Christ's *at his coming*. In the order in which the vision of the *first resurrection* stands in the Apocalypse, it sets forth to view the *glory, honor, and immortality* of those who participate in it. Seen as they are on thrones, and *judgment given unto them*, and as also *they live and reign with Christ*, it follows the doomed perdition of the beast and the false prophet, and the utter destruction of the kings and kingdoms of this world, and all who made war with the Lamb, and also the taking, and binding, and shutting up of Satan in his prison. Previously it was written that the Lamb's wife had made herself ready, and that the marriage of the Lamb was come. The subsequent *vision* is that of the judgment of the dead, even as in the first part of this vision thrones had before been seen, on which sat those to whom *judgment* was given; and the vision closes with that which is the *second death*. Next, judgment overpast, appear the new heaven and the new earth; and the holy city, new Jerusalem, coming down

from God out of heaven, prepared as a bride adorned for her husband. *One of the seven angels which had the seven last plagues*, showed unto John, the bride, the Lamb's wife. As recorded in the last chapter, he said unto John, "The sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servant the things *which must shortly be done*. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book." In the fifth verse thereafter, the saying, as if needing repetition even to his servants, is *written* again, "Behold, I come quickly"—with these words superadded—"and my reward is with me, to give every man according as his work shall be." Finally, subjoined to awful threatenings against any man that shall add unto these things, or take away from the words of the prophecy of this Book, it thus closes, with nothing but the words of benediction following, "He which testifieth these things saith, SURELY, I come quickly, Amen. Even so, come, Lord Jesus."

The consummating judgments on the world and all its kingdoms; the resurrection of the saints, at the coming of the Lord; the judgment of the quick and of the dead; and the glory that shall follow, are set forth in distinctive, or separate visions, toward the close of the Book of Revelation: while in other scriptures, of which these are summaries, they are often so intermingled or combined, that sometimes single passages, or visions, bear witness more or less fully to them all. Still the testimony to the last is one, wherever scripture can be compared with scripture, though, besides these, other things are written in the Revelation of Jesus Christ, than those which were revealed in any other portion of the volume of inspiration. Yet on these several topics, which in their momentous import and universal application so surpass all the previous prophetic history of the world, testimonies such as alone can never fail, are so abundant that, as already seen, they crowd as it were from all the regions of prophecy to the proof. The restitution of all things is the theme of all the prophets since the world began. He it was, who is the Lord God of the holy prophets, as of the apostles also, who sent his angel to show *these things* unto his servants: and the witness of his prophets and apostles is in like manner His own.

Hitherto, in adducing divine testimonies illustrative of *the first resurrection*, those only have been placed before the

reader which chiefly show that that resurrection is the first in its order, simultaneous with the appearing of the Lord, and accompanied with the reward of the inheritance—the gift of God through Jesus Christ their Lord.

That this resurrection is in very truth the same as that depicted in this apocalyptic vision, may be further seen by the more ample light which other scriptures supply, as they show it in the same relations, or connection, as it was seen by John, and as it is ever elsewhere described throughout Scripture.

The first epistle to “the church of the Thessalonians” has been already quoted; and, with that epistle in the hands of those whose faith grew exceedingly, and the charity of every one of whom toward each other abounded, the apostle, after this commendation, adds in the beginning of his second epistle to them—*We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our TESTIMONY AMONG YOU WAS BELIEVED) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ. Now we beseech you, brethren, by the coming of the Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand, &c.*¹

In the second chapter, with this commencement and in

¹ 2 Thess. i. 3-12.

this connection, the apostle, from what the Spirit had expressly testified, corrects an error into which some had fallen, in respect to the *coming of the Lord*, as imagined to be *then* at hand. An apostasy had first to arise. A power then existing had to be *taken out of the way*, ere the man of sin should be revealed; whose coming was to be after the working of Satan; but whose final destruction, when that working should have its end, the Lord would effect by the spirit of his mouth, and by the brightness of his coming. No power of *exegesis*, of man's invention, no wresting of Scripture, can extract any other meaning from the inspired words of the apostle, than that he speaks throughout of the same *coming* of the Lord. But not one word only, but many, or rather all, would need to be wrested, and shaped into some other form than their own, before they could be rendered incapable of fitting closely to the testimonies in the Book of Revelation, as also to many other texts of Scripture with which, when all alike are let alone as they are written, they are manifestly parallel. No man, acknowledging it to be a part of the oracles of God, and specially of an inspired *epistle* addressed to believing men, whose faith, and sufferings, and hopes it depicts, can aver that they are aught else than strictly true. The only *exegesis* that could be tolerated here, is that of showing clearly what the apostle meant from what he said. And this epistle, and every other, has to be read as that of a man who knew what he meant, and who so *wrote* to those to whom he addressed it that they might also know it. Let each clause of each verse be put into questions, and let it be seen whether a child could not answer every one of them, without a doubt as to what the apostle said, in so warning believers as that no man might by any means deceive them. He appeals to what the Spirit expressly testified.

We are not—says the Apostle Paul, in speaking of himself and of his fellow-laborers in the work of the ministry—as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ¹ In testifying of the ministration of the Spirit, the ministration of righteousness under the gospel, as much more-exceeding in glory the ministration of condemnation under the law, the apostle saith, Seeing then that we have *such hope*, we use *great plainness of speech*.² In the church, for such is the

¹ 2 Cor. II. 17.

² 2 Cor. III. 12.

same apostle's testimony, he would rather speak five words with his understanding, that he might teach others also, than ten thousand words in an (unknown) tongue, or such as they could not understand. Except ye utter by the tongue, words *easy to be understood*, how, he asks, shall it be known what is spoken.—If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.¹ Because of *the hope* that was in him, and in them that also believed, *he used great plainness of speech*; and in writing to the church of the Thessalonians concerning that hope, *the meaning of his words* is not veiled; but they are *easy to be understood*, if there be not a veil upon the heart in reading them.

All that the apostle testifies in 2 Thess. i., concerning the coming of the Lord, needs but to be read, that the same things may be known from them, as many scriptures likewise teach. The connection between these terrible things in righteousness and glorious things in grace is told again and again in this short epistle, as often, and as *plainly*, as in any part of Scripture. A full comparison, such as it claims, with other scriptures, is reserved till the testimony be adduced, which the word of God also supplies concerning the sufferings of the faithful who shall have their reward, and the persecuting and apostate powers, on whom the righteous judgments of God, of which he speaks, shall fall, and of which believers had a *manifest token* then. For this was no secret among the true followers of Jesus from the beginning, that they who are counted worthy of the kingdom shall enter with the apostles into their rest, WHEN the Lord Jesus shall be *revealed from heaven* with his mighty angels, in flaming fire taking vengeance on his enemies; who shall be punished with everlasting destruction WHEN He shall come to be glorified in his saints. Identities, rather than analogies, are here at first sight obvious:—

4, 5. *Your patience and faith in all your persecutions and tribulations—a manifest token of the righteous judgment of God.*—He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the *patience and the faith* of the saints. Rev. xiii. 10. *Thy judgments are made manifest* xv. 4.

¹ 1 Cor. xiv. 9, 11, 19.

5. *That ye may be counted worthy of the kingdom of God for which ye also suffer.* I saw—the souls of them that were beheaded *for the witness of Jesus and the word of God*—and they lived and reigned with Christ. xx. 4. Blessed are they that do his commandments that they *may have right to the tree of life, and may enter in through the gates into the city.* xxii. 14.

6. *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.—A manifest token of the righteous judgment of God.* In her was found the blood of prophets, and of saints, and of all that were slain on the earth.—*True and righteous are his judgments.*—He hath avenged the blood of his servants at her hand. xviii. 24; xix. 2.

7, 8. *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel.* Thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward—to the saints—and shouldest destroy them that destroy the earth, &c.

The Lord Jesus shall be revealed from heaven. Behold, He cometh with clouds, and every eye shall see him, &c., i. 7.

With his mighty angels. And the armies which were in heaven followed him. xix. 14, &c.

In flaming fire. His eyes as a flame of fire. xix. 12, &c.

Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. He that rejecteth me, and receiveth not *my words*, hath one that judgeth him: *the word that I have spoken, the same shall judge him in the last day.* John xii. 48. Those mine enemies who would not that I should reign over them, bring hither and slay them before me. Luke xix. 27.

9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*—Thou hast taken to thee thy great power and hast reigned. Rev. xi. 17. *Without* are dogs, &c.

10. *With everlasting destruction—when He shall come to be glorified in his saints.*—Her smoke rose up for ever and ever—Amen. Alleluia.—Let us be glad and rejoice, and *give honor to him*: for the marriage of the Lamb is come, and his wife hath made herself ready. xix. 4-7.

And to be admired in all them that believe in that day. Blessing, and honor, and glory, and power—unto the Lamb for ever and ever. v. 13. King of kings, and Lord of lords. xix. 16. The throne—of the Lamb shall be in it; and his servants shall serve him: and they shall see his face. xxii. 3, 4.

Because our testimony among you was believed.—Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein. i. 3. Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. xix. 9. I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book. xxii. 8, 9.

11. Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: The time—that thou shouldest give reward to the saints. xi. 18. Blessed and holy is he that hath part in the first resurrection. xx. 4.

12. That the name of our Lord Jesus Christ may be glorified in you.—They overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. xii. 11.

And ye in him.—They stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. I will show thee the bride the Lamb's wife, &c.

According to the grace of our God and the Lord Jesus Christ. And cried with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb. They have washed their robes and made them white in the blood of the Lamb.

The judgment described in this epistle, and also repeatedly in the Apocalypse, involves the perdition of the wicked, and the salvation of the righteous. In the former it is written, that they who know not God and obey not the gospel, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when He shall come to be glorified in his saints; in the latter, when the redeemed are with the Lord in glory, the wicked are without. From the beginning the followers of Jesus had

in the very persecutions and tribulations which in their patience and faith they endured, a manifest token of the righteous judgments of God—and at the end of them all and the beginning of an eternity of glory they rest, and rejoice over these righteous judgments, when the Lord hath avenged the blood of his saints. When the prophetic history, as well as fate of *her in whom was found the blood of the prophets, and saints, and of all that were slain on the earth*, is compared in all its combined parts, other coincidences will be seen to be as close, and the testimonies of apostles and prophets to be allied, in showing how the Lord shall close the controversy which He has with all his enemies.

But from this single short epistle, the connection between these things, as to the time of the accomplishment of them all, is as plain as words can make it, as this epistle harmonizes with the sounding of the seventh trumpet—when the quick and the dead shall hear the voice of the Lord, and at last see the judgments, of which, from the first, believers had a manifest token, when they shall be *made manifest* to the sense of sight, as then they were and are to the eye of faith. The Apostle Paul testifies of the *kingdom*, for which true Christians suffered—as on the sounding of the seventh trumpet great voices in heaven proclaim that it is come. He conjoins in a single sentence, and in the same passage reiterates the connection between the same things, the everlasting destruction of the persecutors and of the wicked, and the coming of the Lord to give rest to his saints and to be glorified in them;—even as, on the sounding of the same trumpet, the heavenly testimony bears that the wrath of the Lord *is come*, and the *time of the dead* that they should be *judged*, and that the Lord should give reward to the *saints*, and *destroy* the destroyers of the earth. Thus joined together in both these testimonies, as in many others, in which the *time* of their joint occurrence is specified—these things were not seen in separate visions in the Revelation of Jesus Christ, and recorded in it to be shown to his servants, that they might be subjected to *any private interpretation* which would refute the testimony so explicitly given by Paul and other apostles, by John himself in this very book, by prophets, and even by the Lord Jesus Christ, as all their concurring testimonies are read in Scripture; but in order assuredly that *each thing* might be more fully shown to those

who give heed to the sayings of this book, as to all scriptures beside. With these visions accordingly there are in this single testimony of the apostle many coincidences, and with the record of the things which John saw, as that trumpet also proclaimed that the same *time* was common to them all.

Such, in this second epistle to the Church of the Thessalonians, is the testimony, as *it is written*, of Paul the apostle of the Lord Jesus Christ. Writing as he does in *this epistle* so expressly of the coming of the Lord, he testifies of the *faith and patience* of the saints, their persecutions and tribulations, which were a manifest token of the righteous judgments of God ;—the Lord's recompensing tribulation to those who trouble them ;—the time when they that are troubled thus would *rest*, even *when* the Lord shall be revealed from heaven ;—the vengeance which He then will take on them that obey not the gospel ;—the punishment of the wicked with everlasting destruction *when* He shall come to be glorified with his saints and be admired in all them that believe in *that day*—the day, as it speaks for itself, of the *first resurrection* ;—the apostolic *testimony* that was believed among the faithful, suffering saints ;—his prayer always that God would count them worthy of this calling, as by their ever growing faith and love, their *patience and faith* in all their tribulations, they would be counted *worthy of the kingdom of God for which they suffered*—and that he would fulfill in them all the good pleasure of his goodness, and the work of faith with power, that the name of the Lord might *be glorified* in them and they in him, according to the grace of God and the Lord Jesus Christ. Then, continuously, as written in this epistle, the apostle besought the Thessalonian converts to let no man deceive them, by any means, as that the day of Christ was then at hand. The apostasy had first to arise. A then existing potentate had to be taken out of the way ; and not till then would the man of sin be revealed—that wicked, the son of perdition, whom the Lord shall destroy by the brightness of his *coming*. And believers in Jesus, sanctified by the Spirit and belief of the truth, shall *obtain the glory* of their Lord Jesus Christ.

In all these things, as scripture is compared with scripture, this epistle with the Apocalypse, without adding or diminishing one jot or tittle, things that shall come to pass

at the coming of the Lord, are seen, as to each, to be one and the same.—The destruction of the persecutors of the saints, the consuming of the son of perdition, the everlasting destruction of the wicked, the rest of the people of the Lord, the obtaining of the glory and of the kingdom for whose sake, as for His, believers suffered, are all indissolubly associated with the coming of the Lord.

That *coming*, though not then at hand, was ever in the view of Christians from the beginning. In his first epistle to the same church the apostle writes, "Ye turned to God from idols to serve the living and true God, and to wait for his son from heaven,"¹ &c. "Ye know how we exhorted, and comforted, and charged every one of you (as a father doth his children), that ye would walk worthy of God, who hath called you unto his kingdom and glory."² "What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?"³ "The Lord make you to increase and abound in love—to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."⁴ "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—For the Lord himself shall descend from heaven with a shout—and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. Wherefore comfort one another with these words."⁵—And the very God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."⁶ *They lived and reigned with Christ.—This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

The longest and most minute description given in Scripture of the resurrection of the just, is that which is contained in the fifteenth chapter of the first epistle to the church at Corinth. When Paul publicly at Athens reasoned against

¹ 1 Thess. i. 9, 10.
² *ix.* 14-16.

³ ii. 11, 12, 13.
⁴ v. 23.

⁵ iii. 12, 13.

idolatry and preached Jesus and the resurrection, "certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them *Jesus, and the resurrection*."¹ He taught a *new doctrine*, and spake of "things not dreamt of in their philosophy." In writing to those who had turned from darkness to light, in another city of Greece, he delineated the resurrection—as the doctrine still stands long after the Parthenon has fallen—with a sublimity that Attis genius could not surpass; while he spake too in great plainness of speech of things which—if untutored and unsubdued by the word and Spirit of the Lord—even Grecian imagination could never reach.

Whether, in giving heed to the word of the Father of lights concerning the resurrection as well as other truths, different parts of the same epistle, or different epistles of the same apostle, be compared together, or the writings of one apostle with those of another, or the Old Testament Scriptures with the New, or all of these with the things recorded in the Revelation of Jesus Christ, the testimony is uniform when combined: and when all its parts are thus united, it is, however enlarged, still one and the same. Nay, as some examples have been already seen, the different parts not only fit respectively into each other, and show the identity of the things thus revealed, but the apostolic testimony is thrice conjoined with the prophetic in that single description of the resurrection. Thus, in writing it, an apostle's heart and hand were used by the Spirit to join together what men would put asunder; and to show believers in Jesus, who rest on him as the sure corner stone, that their faith can not here be built upon the foundation of apostles, except it be also built upon that of prophets. Ye are built, as the apostle elsewhere says, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.²

Moses was admonished of God to make the *tabernacle of witness* according to the *pattern* he had seen, as was shown him in the Mount. The temple of Solomon was built after the pattern which Zion's wisest of kings had given. The *word* of the Lord is perfect work. As justice shall be laid to the line, and equity to the plummet, so the testimonies of the Lord are very faithfulness and truth; and

¹ Acts xvii. 18.

² Eph. ii. 20-22.

there is no other *pattern* of things unseen as yet but that which they supply. Perfect in all its parts, *the temple of the tabernacle of the testimony* shall be seen to be, when the mystery of God shall be finished, as He hath declared to his servants the prophets. The greater that is the blindness of an idol-devotee, the more lowly does he bend his bared head in the dust before the temple of the god of his idolatry; and then goes away as blind as when he came. The more that any man is enlightened by the sure word of prophecy, and the more lowly that in all things he casts down imaginations and every high thought before the unerring word of the living God, the more clearly—in lifting up his hands to the holy oracles, with the helmet of salvation on his head—does he see the highest pinnacles of the temple, all pointing as they do to heaven, while he contemplates in all its parts, and in the light which they themselves reflect, that perfect word and workmanship of God. When the clouds of dust which obscure the blissful vision, and which men raise up around it, are cleared away, and heaven opens as that temple is seen, then is it beheld as fitly framed together, built, graven, and burnished, *the word* of the Creator of the universe, who spake and it was done, and whose gift it is, as it belongs to the man who thus beholds it. Thus only can it be seen, when looked at *as it is*, without a cloud, and without a vail.

Works of mortals are often fitly framed together. The carved wood and polished stones, all wrought and made ready, were raised up, when brought to Mount Moriah, into the temple of Solomon—a fitting receptacle for the ark in which the testimony was kept—without the sound of a hammer, or any shaping or forcing by the hands of the builders: but stone was laid to stone, and beam to beam, as they fitted into each other by a perfect pattern.—Nay, the ruins of heathen temples, which have fallen before the word of the Lord, which planted the thistles that grow where idols were once worshiped, still show, as in that of Baalbec for example, the wondrous art and power with which they were constructed, so as to furnish a problem even to modern engineers. Though strewed upon the ground, and now asunder, each figured stone shows to a certainty which of the rest ~~as~~ its fellow, and must needs have been united unto it. Each separate stone of the architrave, the frieze, and the cornice is clearly distinguished in the midst of *heaps*;

and shows what part it once formed of an unfallen temple. Sometimes a part of all these was formed of a single block, cut into the form of each, so as to render obvious to sight, from the graving thereon, what place it occupied in the entablement, and that which in the loftiest position once formed the *head-stone* may be known as such, though broken and only partly seen, as it lies buried among heaps of ruins.

The counsel of the Lord, it shall stand. The Scriptures can not be broken. Not a word can fail. Nor is *the temple of the tabernacle of the testimony* less perfect, or less fitly framed together, than the proudest temple that ever displayed its finished glory, *when the head-stone was brought forth with shoutings*. They who constructed that temple, of which the Revelation of Jesus Christ is the head-stone, and which was brought out with shoutings of the heavenly hosts—formed it not merely after the pattern, but of the very *word of the Lord* as it came unto them. By the same infallible authority they show the fashion of it; and tell, if men will not see, how different parts of it are riveted into a common testimony, so that no power of man can ever disunite them from it, or force them asunder by any art or invention of his, any more than he could put his frail fingers of flesh, where he can not force the point of the sharpest knife, between massive and polished stones that lie as they were built, in the wall of a ruined temple, of which only fragments remain. Blocks there are in these which a thousand men could not move: and the only question here is, what is the weight of the testimony, when the words are the Lord's, and when apostles and prophets are at once his witnesses.

Of the testimony concerning the resurrection of the saints, it may next be seen whether text not only here fits but fixes itself to text, as stone to stone, even in the crowning entablement of a temple. He who laid the foundations of the testimony, also finished it, which kings on earth have often failed to do, in building temples in honor of their gods.

This is the first resurrection. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the *dead in Christ shall rise first*." In 1st Corinthians, fifteenth chapter, it is written, Christ the first fruits; afterward they that are Christ's at his coming. Then the end, when He shall have delivered up the kingdom to God, even the Father;

when He shall have put down all rule and all authority and power. *For he must reign till he hath put all enemies under his feet.* The last enemy that shall be destroyed is death. 23-26.—Now this I say, brethren, that flesh and blood can not inherit the *kingdom of God*; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So *when* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass *the saying that is written*, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? 50-55.

The inspired writer here expressly testifies that *when* this corruptible shall put on incorruption, *then* shall be brought to pass that which is written, Death is swallowed up in victory. His reference to this scripture is direct: the testimony he bears concerning it is positive, viz., That this prophecy shall *then* be accomplished. His next words are a triumphant invocation of "death" and the "grave," in which the apostle's voice is here, too, the echo of that of another prophet, as if both made a mockery of such foes, when the matter they indited touched the *resurrection*, and the *King* who is that to all who look for him. "Thanks be to God who giveth us the *victory*, through Christ Jesus our Lord," is at once the language of faith, and an evidence of its power. In these few verses there is still another obvious appeal to words of prophecy in the quotation from the 110th Psalm, "He must reign *till* he hath put all enemies under his feet."

Before advertent to these repeated appeals to the Old Testament Scriptures, as Paul by the Spirit mingles what was spoken by the prophets with what was written by himself as an apostle, it is well to keep here in view also another *fact*, as recorded in the New Testament; whereby it may be seen how ample is the testimony which it unfolds, how sure the foundation on which faithful men may here be built up, and how well it is to give heed to the sure word of prophecy, as this precept was practically illustrated as well as inculcated by the apostles of the Lord Jesus

THE FIRST RESURRECTION

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 th the laying on of the hands of the presbytery,
 ate upon these things, and give himself wholly
 to take heed unto himself and unto the doc-
 e. t when called to suffer, or to bear reproach and
 mong Jesus's sake, the vindication of them and of his
 n rested with the Lord; and without their taking
 ought beforehand, they were to speak what the Holy
 Ghost would give them to say in the needful hour. In
 thus answering for himself before Agrippa, when that king
 with his rulers, or *chief captains and principal men of the*
city had come with great pomp into the place of hearing—
 Paul said, Now I stand and am judged for the hope of the
promise made of God unto our fathers: unto which prom-
 ise our twelve tribes, instantly serving God day and night,
 hope to come: for *which hope's sake*, king Agrippa, I am
 accused of the Jews. *Why should it be thought a thing*
incredible with you that God should raise the dead?—"As
touching the resurrection of the dead," said Jesus to the
 Sadducees, who thought that they could try an argument
 with him, "have ye not read that which was spoken unto
 you by God, saying, *I am the God of Abraham, and of*
Isaac, and of Jacob? God is not the God of the dead, but
of the living. The hope of the *promise made unto the*
fathers, for which *hope's sake* the apostle then stood in bonds
 before the king, is identical with the *resurrection of the dead*,
 for so the apostle identified it; and rise they must ere that
 promise be fulfilled, or the faithful sit down, in another
 guise than Paul the prisoner then pleaded the promise, *with*
Abraham, and Isaac, and Jacob, in the kingdom of God.
 "Why," asked the believing Jew of the unbelieving Gentile,
 "why should it be thought a thing incredible with you that

God should raise the dead?" In writing to believing Christians, once strangers to the covenants of promise and aliens of the Gentiles, the apostle, not in stating a doubt, but enforcing an argument, asks, If the casting away of them be the reconciling of the world, what shall the receiving of them be but *life from the dead*?—Hence all the nations of the earth are, in prophetic vision, gathered against Jerusalem—hence the treading of the wine-press without the city—hence the glorious things that are written of it—hence the songs of universal praise when the Redeemer shall come to Zion (as quoted in the same chapter by the apostle), shall turn away ungodliness from Jacob, for this is his covenant with them—hence the prophetic testimonies ever cluster round the *promise to the fathers*—hence for the *hope's sake* which that promise gives to faith, Paul gloried in his bonds while from it he maintained the *doctrine of the resurrection*; and hence too, without multiplying illustrations without end, the connection that Jesus has fixed between the resurrection of the just, and the condemnation of the wicked, and the promise of the fathers, and the hope of believers, and the coming of the kingdom—"Depart from me, ye workers of iniquity, there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob in the kingdom of God, and you thrust out. And they shall come from the east, and the west, and from the north and the south, and shall sit down in the kingdom of God."

In returning to the text, which the inspired apostle trans-fuses into his glowing description of the glorious resurrection of the just, our eyes must still be fixed to the same *place*, as well as to the same time. "This corruptible *must* put on incorruption, and this mortal must put on immortality. So *when* this corruption shall have put on incorruption, and this mortal immortality, *then* shall be brought to pass the saying that is *written*, Death is swallowed up in victory." Thus is the saying written, as the words are read in their own connection with the destruction of the enemies of the Lord, the salvation of his people, and the establishment of his kingdom.—The branch of the terrible ones shall be brought low. And in this mountain shall the Lord of hosts make unto *all people* a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of

the covering cast over all people, and the vail that is spread over all nations. *He will swallow up death in victory*; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, *we have waited for him, and He will save us.*¹

Prefixed to these words is the testimony, in the same vision, that the Lord will then reign in Mount Zion, and in Jerusalem, and before his ancients gloriously, as that reign succeeds to his judgments on the *host of the high ones and the kings of the earth*. The reign of the Messiah has ever been the hope of Israel; but they have looked to the promise and yet not to the resurrection; and a kingdom, but not that of him who *was pierced*, or of the Messiah that was cut off; and they have remained, from generation to generation, the *prisoners of hope*. "In *that day* it shall be said, This is our God; we have waited for him." The triumph over the last enemy shall then be perfected, when the *children of the kingdom* shall arise to enter it, and death shall then be swallowed up in victory, when corruption shall put on incorruption. In the same vision it is *plainly written* upon tables, so that he who reads may run, Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut the doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.²

The Lord coming out of his place—the punishment of the wicked for their iniquity—the waking and arising of them that slept in the dust—death, the last enemy of man, swallowed up in victory, as identified by the apostle with the resurrection of the just—the earth casting out the dead—the Lord reigning in Zion before his ancients gloriously—are all so conjoined in the prophecy from which Paul adopts the saying that is written; and are so uniformly united, where recorded in Scripture, that it would be well for any man, before putting them asunder, to see and to ponder how

¹ Isa. xlv. 5-9.

² Isa. xxv. 10-12.

God hath joined them together, as pertaining to *that day*—the day of the resurrection, when the Lord shall take his great power and reign, and all his enemies shall be put under his feet.

Not thus only are these things shown in the Scriptures which the apostle connects with the resurrection. His next words lead us to a passage in which are again combined the promise to the fathers, the restoration of Israel, and the resurrection of the dead, and the reign of the Lord.

To the testimony of Isaiah he subjoins the triumphant exclamations of Hosea, as addressed to foes which the faithful alone can meet and conquer. "*Then shall be brought to pass the saying that is written, death is swallowed up in victory. O death! where is thy sting; O grave! where is thy victory?*" In a paragraph which begins, "*O Israel, thou hast destroyed thyself; but in me is thy help. I will be thy king;*"—it is written, "*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.*" Hosea xiii. 14. While the destruction of the grave is here associated with the deliverance of *Israel*; (and as if marking the literality of the promise, Samaria, Israel, Assur, Lebanon, Ephraim, are all named in the few succeeding verses) assurance is given that the Lord will not repent, or turn from his purposes. This, too, assimilates with a like assurance, of which the apostle elsewhere testifies, concerning the salvation of Israel, after asking, What shall the receiving of them be but life from the dead—"As touching the election they are beloved for the fathers' sakes, for *the gifts and calling of God are without repentance* (change of purpose)."

Thus, *when* this mortal shall put on immortality, *then* shall be brought to pass the saying that is *written*, Death is swallowed up in victory. When death shall be swallowed up in victory, *in that day* shall this song be sung in the *land of Judah*. "*We have a strong city.*" *Salvation* will God appoint for walls and bulwarks.—Them that *fall asleep* in Jesus will God bring with him *at his coming*. "*Thy dead shall live, my dead body shall they arise.*" He will change their vile bodies, that they may be fashioned like unto his own glorious body. And the souls of them that, ages before, had, at the stake, fallen asleep in Jesus,

THE FIRST RESURRECTION

that a little season previously had cried out from under altar, "*How long, O Lord?*" dost thou not avenge our and on them that dwell on the earth," shall arise and go forth at his voice, as his word is here written for them; *wake and sing*, ye that dwell in dust: for thy dew is as dew of herbs—The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the Lord also shall disclose her blood, and shall no more cover slain." Here, too, in both these prophecies alike, the resurrection of the dead and the coming at that time of the Lord, are expressly declared to be simultaneous, and connected with the salvation of Israel;—as the Lord in these his testimonies identifies the resurrection with the coming up of death in victory, with the coming of the Lord; and in the other, he says that he will have Gentile converts ignorant of this resurrection, as in part is happened to Israel, *gentiles* be come in. And so all is written, There shall come out of the earth, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."

The 110th Psalm, which also the apostle here cites, has been compared verse by verse with other scriptures. There is no argument against the testimony when there is *no light* but from it.

Other harmonies may here also be seen, as the scriptures quoted by Paul are compared along with their contexts.

The great dragon was cast out, that old serpent, called the devil and Satan—was cast into the earth, and his angels were cast out with him. Rev. xii. 9.—They are the spirits of devils—which go forth to the kings of the earth.—He laid hold on the dragon, that old serpent—and cast him into the bottomless pit.—

—They are the spirits of devils—which go forth unto the *kings of the earth* and of the *whole world* to gather them, &c. Behold I come as a thief. And I saw the kings, &c. *gathered together*.—These both were cast

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high. Isa. xxiv. 21. In that day the Lord with his sore, and great, and strong sword shall punish leviathan the *piercing serpent*, even leviathan that crooked serpent. Isa. xxvii. 1.

And it shall come to pass in that day that the Lord will punish—the *kings of the earth* upon the earth. And they shall be *gathered together*, as prisoners are gathered in the pit. Isa. xxiv. 21, 22. Behold the Lord cometh out

alive into the lake of fire. And the rest (*οἱ λοιποὶ*) were *slain* with the sword of him that sat upon the horse.

And I saw—the souls of them that were beheaded for the *witness of Jesus*, and for the word of God, which had not received the mark of the beast, &c.

—Thy dead shall live, my dead and sing, &c. xxvi. 7, 8, 19.

But the rest (*οἱ λοιποὶ*) of the dead lived not again till the thousand years were finished.

they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish. xxvi. 13, 14.

This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection.

I saw the dead small and great stand before God; and death and the grave (hades) delivered up the dead that were in them. xx. 12, 13.

And the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works. xx. 12.

And death and the grave (hades) were cast into the lake of fire. xx. 14.

And whosoever was not found written in the book of life was cast into the lake of fire. xx. 15.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.

in that day that the Lord shall punish the host of the high ones

of his place to punish the inhabitants of the earth for their iniquity. xxvi. 21.

Thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, we have waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. body shall they arise. Awake

O Lord our God, other lords beside thee have had dominion over us.—*They are dead, they shall not live; they are deceased, they shall not rise*; therefore hast thou visited and destroyed them, and made all their memory to perish. xxvi. 13, 14.

He will swallow up death in victory. xxv. 8.

Awake, and sing, ye that dwell in dust, thy dew is as the dew of herbs, &c.

—And the earth shall cast forth her dead.—The earth also shall disclose her blood, and shall no more cover her slain. xxvi. 19, 21.

Thou, Most upright, dost weigh the path of the just. 7.—The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, &c. 21.

O death, I will be thy plagues; O grave I will be thy destruction. Hos. xiii. 14.

Let favor be showed to the wicked, yet will he not learn righteousness—the fire of thine enemies shall devour them. Isa. xxvi. 10, 11.

The earth shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass

that are *on high*, and the kings of the *earth* upon the earth. xxiv. 20, 21.

—*A new heaven.*

The Lord shall punish the host of the high ones that are on high.—The Lord of hosts shall reign.—

A new earth.

The Lord of hosts will destroy in this mountain the face of the covering cast over *all people*, and the vail that is spread *over all nations*. xxv. 7.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband,

The moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in *Jerusalem*, &c. We have a strong city. Salvation will God appoint, &c.

—I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. xxiv. 23; xxvi. 1; Hos. xiv. 5, 6.

And I heard a great voice out of heaven, saying, The tabernacle of God is with men, and he will dwell with them.

—The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.—O Israel—I will be thy King. xxiv. 1; Hos. xiii. 10.

And God shall wipe away all tears from their eyes. xxi. 1-4.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, &c. Isa. xxv. 8.

The former things are passed away.

Thou hast visited and destroyed them, and made all their memory to perish. Isa. xxvi. 14.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, *Write, for these words are true and faithful.* And he said unto me, It is done, &c.

I will praise thy name, for thou hast done wonderful things, thy counsels of old are *faithfulness and truth*. Isa. xxv. 1.—Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways

of the Lord are right; and the just shall walk in them: but the transgressors shall fall therein. xxv. 1; Hos. xiv. 9.

The harp of Zion has many strings; and some of these yield many sounds. When touched in faith, and not untuned by art and man's device, they send forth none but harmonious notes, without one discord among them all. Prophets and apostles were alike inspired by one Spirit: and when the subject is one, so also is the testimony, however full in the union of all its parts.

In the same delineation of the resurrection, the apostle cites from the Psalms, as well as from the Prophets, in showing forth the power and coming of the Lord, which it was given unto them to see. "He must reign, *till* he hath put all enemies under his feet." "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion : rule thou in the midst of thine enemies."

If thine eye be single, saith the Lord, *thy whole body shall be full of light*.—Looking here with a single eye to the testimony, nothing can be clearer than that in these words the reference is to the reign of Christ *at the right hand of the Father*. It is the Father's word to the Son, Sit thou at my right hand *until* I make thine enemies thy footstool. When that *until* shall be changed into *that day* when his enemies shall become his footstool, the end shall be accomplished for which He is seated, where the Father of glory hath "set him at his own right hand in the heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all. And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."¹ Thus Christ reigns now ; thus is he exalted above ALL, so that the only but the manifest exception is—the Father who hath put all things under him. That is already done ; so high is he exalted above all. The throne of the Father, the highest of the highest, is that on which He now sits and reigns. He is head over all things to the church which is his body. Such is his transcendent power over all principalities even now—that in his Revelation we read of what Satan does, and whom he sets forth, of the limits within which the Lord restricts his power, and of a time when the conflict is transferred from heaven to earth, and of all whom Satan shall finally combine and muster under him to the last battle with the Lord, as if he and his angels, and agents too, had consciously to do the work He had prescribed them, as

¹ Eph. i. 20, 22.

THE FIRST RESURRECTION

...en in the book which the Lord has given to his servants. beyond that they can do nothing, but all of it they have done, or will do to maintain the kingdom of darkness, and to corrupt or to destroy that church which is *his* body, who is Lord and head far above them all. He never leaves his people to the dominion of their spiritual foes; though they may bind them with chains, in which for the hope's sake they glory. He sits at the Father's right hand *till* his own body the church be perfected and full grown, and until the Father makes his enemies his footstool. When the fullness of the Gentiles is brought in, then all Israel shall be saved. The Lord shall send the rod of strength out of Zion, He will rule in the midst of his enemies, and judge among the heathen.

In the chapter above quoted which is described the supremacy of Christ as head of all things for his church, set as He now is at the right of the Father, another order of things is revealed wherein the full assurance as in the simplicity of faith, consists the mystery that from the beginning was made known to the faithful in Christ Jesus.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to the good pleasure which He hath purposed in himself; that in the dispensation of the *fullness of times* He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory, who first trusted in Christ.¹ Of the same fullness of times and restitution of all things when the end shall be accomplished for which Christ is now exalted above all, it is thus written, as the *Spirit itself beareth witness*—If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—For we know that the whole

¹ Eph. i. 7-12.

creation groaneth and travaileth in pain together until now. And not only (the whole creation), but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by *hope*,¹ &c.

The manifestation of the sons of God, or the redemption of their bodies from the power of the grave, is that for which believers wait in blessed hope and earnest expectation. Till then—till *now* as applied to that time—all nature as well as they groan and travail in pain together. But then the travail shall be over, and the groanings cease, on the second and better birth of nature, when at the voice of him who first called it into being, and who laid down his life for them, his saints, that fell asleep in Jesus, and dwelt for a time in dust, shall awake and sing, in a song as glorious and a shout as loud as that which was raised when the Lord having stretched out the line upon the earth whereupon the foundations of it are fastened, laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy.²

Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, and the prophets, and many more of whom time would fail to tell, could those names be now told that are written only in the book of life, who were tortured, not accepting deliverance, that they might obtain a *better resurrection*, saw the day of Christ afar off, and were heirs of the righteousness that is of faith, but have not yet entered into their *inheritance*. These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.³ These were gathered into a great cloud of witnesses, which in apostolic days overhung the Christian race of faithful men; and are thus represented as the spectators of those who were then the witnesses of Jesus, and who looked not to them but to him, who is the author of faith and also its finisher. That cloud, ever enlarging, still hovers where it did around the Christian's course, waiting for the time when the fullness of the Gentiles shall be brought in, and all Israel shall be saved; and then, when they shall *obtain* the promise, each saint of the Most High, waiting no longer for the adoption of his body, shall stand, like Daniel, in his lot in the latter days. Then the

¹ Rom. viii. 17-19, 22-24.

² Job xxxviii. 5-7.

³ Heb. xi. 39, 40.

throes of nature shall be over,—its last groan shall cease at the first resurrection. The heavens and the earth shall rejoice before the Lord, as he comes, with ten thousands of his saints, to judge the world with righteousness. The cloud of witnesses that compassed those who fought the good fight of faith, and who run in the race that was set before them, having attained its full magnitude, all the spirits of the just who live by faith having passed into it, shall, while Satan falls like lightning from heaven and his kingdom of darkness ends, be changed into the brightness of the firmament; and they that turned many to righteousness shall shine as the stars for ever and for ever; nay, the redeemed of the Lord, according to his own words, shall shine as the sun in the kingdom of their Father, *when* death shall be swallowed up in victory.

All flesh is not the same flesh. There is one flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differeth from star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a *spiritual body*. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man Adam is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, *we shall also bear the image of the heavenly*. Now this I say, brethren, that *flesh and blood can not inherit the kingdom of God*; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. So *when* this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord.

This scripture binds others together, besides those to

which the apostle appeals, in setting forth the doctrine of the resurrection of the just; as these again, as has been seen, combine with many more.

But every man in his own order: Christ, the first fruits; afterward *they that are Christ's at his coming*, 1 Cor. xv.

Our God shall come—Gather my saints together unto me, Psalm l. 1, 5. The Lord my God shall come, and all the saints with thee, Zech. xiv. 5, &c.

Then the end, when He shall have delivered up the KINGDOM TO GOD, even the FATHER; *when* He shall have put down *all* rule, and *all* authority and power.

So shall it be in the *end* of this age. The Son of man shall send forth his angels, and they shall gather out of his kingdom *all* things that offend, and them which do iniquity; and shall cast them

into a furnace of fire: there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the KINGDOM OF THEIR FATHER. Matt. xiii. 40-43. When ye pray, say, Our FATHER which art in heaven, Hallowed be *thy name*. *THY KINGDOM* come. *Thy will* be done, as in HEAVEN, so in EARTH. Luke xi. 2. There were great voices in *heaven*, saying, The kingdoms of this world *are become* (the kingdoms) of OUR LORD, and of his Christ. xi. 15. THE THRONE OF GOD and of the Lamb shall be in it.

For He must *reign*, till He hath put all enemies under his feet. 25.

The Lord said unto my Lord, *Sit thou at my right hand, until I make thine enemies thy footstool*. Ps. cx. 1.

The *last* enemy that shall be destroyed is death. 26.

And it shall come to pass in that day that the Lord shall punish the *host of the high ones that are on high*, and the *kings of the earth* upon the earth—He will swallow up *death* in victory. Isa. xxiv. 21; xxv. 8.—They are the spirits of devils which go forth to gather the kings of the earth, &c.—The beast and the false prophet—were cast into the lake of fire—and the rest were slain—and he laid hold on the dragon—and cast him into the bottomless pit.—And *death* and hell (hades) were cast into the lake of fire.

For he hath put all things under his feet. But when He saith, All things are put under him, it is manifest that He is excepted, which *did put* all things under him. 27.

Wherefore God also *hath highly exalted him*, and given him a name which is above every name, that at the name of Jesus every knee should bow, of (things) in heaven, and in earth, and under the earth, and that every tongue should confess

that Jesus Christ is Lord, *to the glory of God the Father*. Phil. ii. 9-11.

And when all things *shall be subdued unto him*, then shall the *Son* also himself be subject unto

Then thou spakest in vision to *thy Holy One*—I will beat down his foes before his face, and plague

him that put all things under him, that God may be all in all. 28.

them that hate him.—*In my name shall his horn be exalted, I will set his hand also in the sea, and*

his right hand in the rivers. *He shall cry unto me, Thou (art) my Father, my God, and the rock of my salvation. Also I will make him my first-born, higher than the kings of the earth.* Ps. lxxxix. 19, 23–27. The Lord hath sworn, and will not repent, *Thou art a priest for ever* after the order of Melchisedec. cx. 4. To sit on my right hand and on my left *is not mine to give*, but (it shall be given to them) for whom it is prepared of *my Father*. Matt. xx. 23. God hath appointed a day, in the which He will judge the world in righteousness by that *man* whom He hath ordained. Acts xvii. 31. Now is come salvation, and strength, and the *kingdom of our God*, and the power of *his Christ*. xii. 10.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for star differeth from star in glory. So also is the resurrection of the dead. 41, 42.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3.

The second man is the Lord from heaven. 47.

I looked, and behold a white cloud, and upon the cloud one sat like unto the *Son of man*. xiv. 14.

As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the *kingdom of God*: neither doth corruption inherit incorruption. 49, 50. When they shall rise from the dead—they are as the angels which are in heaven. Mark xii. 25.

I saw thrones, and they sat upon them—and the *souls* of them that were beheaded for the witness of Jesus, and for the word of God, &c. They lived and reigned with Christ. xx. 4. Her light was like unto a stone most precious—clear as crystal. xxi. 11.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* 51, 52.

He shall call to the heavens from above, and to the earth, that He may judge his people—Gather my saints together unto me. Ps. l. 4, 5. And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matt.

xxiv. 31. The Lord God shall blow the trumpet, and shall go with whirlwinds of the south. Zeeh. ix. 14. And I heard a loud voice saying in heaven, Now is come salvation. xii. 10.

In a moment, in the twinkling of an eye,

Yea, it shall be *at an instant suddenly*. Thou shalt be visited of the Lord of hosts with thunder,

&c. Isa. xxix. 5, 6.—His glory covered the heavens.—At the light of thine arrows they went—Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.

Hab. iii. 3, 11, 13. His arrow shall go forth as the *lightning*.—The Lord my God shall come, and all the saints with thee. Zech. ix. 14; xiv. 5. The Lord cometh with ten thousands of his saints to execute judgment upon all. Jude 14, 15. As the *lightning* cometh—so shall the coming of the Son of man be. Matt. xxv. 27.

For this corruptible must put on incorruption, and this mortal put on *immortality*. 53.

So when this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 54.

O death, where is thy sting? O grave, where is thy victory? 55.

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us *the victory* through our Lord Jesus Christ.

ever.—They have washed their robes and made them white in the blood of the Lamb. vii. 9–14. They *overcame* him by the blood of *the Lamb*, and by the word of their testimony. xii. 11.—And I saw them that *had gotten the victory*.—And they sing the song of Moses, the servant of God, and the song of the Lamb. xv. 2, 3.

Therefore my beloved brethren—be ye steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 58.

and *their works do follow them*. xiv. 13. Blessed and holy is he that hath part in the first resurrection. They lived and reigned with Christ. xx. 6, 4.—Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. xxii. 14.

On such the second death hath no power. xx. 6. The righteous (shall go) into life eternal. Matt. xxv. 46.

He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory.—My dead body shall they arise. Awake and sing, ye that dwell in dust. Isa. xxv. 7, 8; xxvi. 19.

O death, I will be thy plagues; O grave, I will be thy destruction. Hos. xiii. 14.

Thou wast slain and hast redeemed us to God by thy blood. v. 9. *Salvation* to our God which sitteth upon the throne and unto the Lamb. Blessing—and thanksgiving—unto our God, for ever and

—And have made them *white* in the blood of the Lamb. *Therefore* are they before the throne. vii. 14, 15. The time—that thou should—est give reward to the saints. xi. 18. Yea, saith the Spirit, that they may rest from their labors, xiv. 13. Blessed and holy is he that hath part in the first resurrection. They lived and reigned with Christ. xx. 6, 4.—Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. xxii. 14.

CHAPTER XV.

THE JUDGMENT OF THE DEAD.

And I saw thrones, and they sat upon them, and judgment was given unto them. xx. 4.

And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hades (the grave) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 11-15.

Here the testimony of Scripture may be seen at once to be uniform; as the words are plain. In this book of Revelation it was previously written, after the announcement, on the sounding of the seventh angel (or of the seventh or last trumpet, which is also the third or last woe), that the kingdoms of this world were become the kingdoms of God and of his Christ—"And the nations were angry, and thy wrath is come, *and the time of the dead* that they should be judged, and that Thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth."

In the 14th chapter, as an angel's voice is represented as bearing—not to him, but to all the nations of the earth—the tidings which the apostle then wrote; the angel that flies in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth, and to every

nation, and kindred, and tongue, and people, *says*, "with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," &c. Another angel follows, announcing the fall of Babylon; with the destruction of which the Lord's coming is in other scriptures associated. In the next verse it is written, "*the third angel followed them*, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; *and he shall be tormented with fire and brimstone* in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

This is the announcement of Babylon's doom "*followed*" by the second death, according to the definition of it above given, as passing on those who worshiped the ~~beast~~.—It is added, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are *the dead* which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of man," &c. After the kings of the earth and their armies were gathered together to make war against the King of kings and the Lord of lords, and the beast and the false prophet were taken, "These both," it is written, "were cast alive into a lake of fire burning with brimstone." Here too, as descriptive of the fate of the beast and of the false prophet—as previously of that of those who had the mark of the beast—is the *second death*, as the *lake of fire* does form it. In the vision of the first resurrection, it is first written, I saw thrones, and they sat upon them, and *judgment* was given unto them.

This vision of the Apocalypse has to be viewed like every other in the light of corresponding texts, in which the subject is expressly and obviously the same. No prophecy of Scripture is of any private interpretation: *neither is this*.

THE JUDGMENT OF THE DEAD.

The time of the dead that they should be judged is come, was the testimony given under the seventh trumpet; and here that judgment is seen as set, so as many scriptures reveal it.

Notwithstanding the plainness and frequency with which this *judgment* is *written*—set down as it is for the day of the coming of the Lord Jesus Christ, to whom all judgment is committed of the Father; yet it will come *unawares* on an unbelieving world, as the apostle testified of the church of the Thessalonians that they *knew perfectly*. That men will not believe in its coming but count it far away, even when it shall be following Christ while he is at the door—is an incredulity which ranks among the things that are revealed. For as men may sit calmly and fearlessly till a peal of thunder burst over their heads, and their house is rent around them in the twinkling of an eye by a flash of lightning; so, for thus shall the coming of the Son of man be, sudden destruction shall come upon them when they say peace and safety, till these words shall be thus stopped upon their tongue. Like a thief by stealth in the night the day of the Lord cometh. This the children of the light *know perfectly*. They are not in darkness, that that day should overtake them as a thief. They are not of those that shall say, when that day is at hand, My Lord delayeth his coming; however suddenly it shall come unawares on all who are not the children of the light and of the day, but of the night and of darkness. Revealed as is the fact that the day of judgment will come unawares upon the world, that fact demands the more that *the testimony* be believed by all who seek to know the truth, and that the word of God be held forth as the only light. It is not Scripture which says that the king and the kingdom come, while yet the judge is far away: but it is written, Stablish your hearts: *for the coming of the Lord draweth nigh*. Grudge not one against another, brethren, *lest ye be condemned: behold, the Judge standeth before the door*. James v. 8, 9.

This vision may be compared, word for word, with other scriptures, as the same things, more or less fully in single passages, are seen in the same relations.

And I saw a great white throne, *Thou satest in the throne judging right.*—He hath prepared his throne for judgment. Ps. ix. 4, 7.

The ancient of days did sit—His throne (was like) the fiery

flame. Dan. vii. 9. Hide us from the face of Him that sitteth on the throne. Rev. vi. 16, &c.

From whose face the earth and the heaven fled away; and there was found no place for them.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be

heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high. Isa. xxiv. 19-21. All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the

- leaf falleth off from the vine, and as a falling fig from the fig-tree. Isa. xxxiv. 4. Behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. Isa. lxxv. 17. His glory covered the heavens.—The everlasting mountains were scattered.—The sun and moon stood still in their habitation: at the light of thine arrows they went, at the shining of thy glittering spear. Hab. iii. 3, 6, 11. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them. Dan. ii. 35. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, &c. Rev. vi. 14, 15. The first heaven, and the first earth were passed away. xxi. 1.

12, 13. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them; and they were judged every man according to their works.

Thou satest in the throne judging right.—He shall judge the world in righteousness, He shall minister judgment to people in uprightness. Ps. ix. 4, 8. The earth shall cast out her dead. Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. Isa. xxvi. 19, 21. Ten thousand times ten thousand stood before him: the judgment was set and the books were opened. Dan. vii. 10. The hour is

coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v. 28, 29. The Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom. 2 Tim. iv. 1, &c.

And another book was opened, which is the book of life:

They that know thy name will put their trust in thee.—When He maketh inquisition for blood He

remembereth them.—Thou that liftest me up from the gates of

death, that I may show forth all thy praise, &c. Ps. ix. 10, 12-14. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is Judge himself. Ps. i. 5, 6. My dead body shall they arise. Awake and sing, ye that dwell in dust. Isa. xxvi. 19. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a *book of remembrance was written before him* for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in *that day* when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Mal. iii. 16, 17. In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. Luke x. 20. The time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name small and great. Rev. xi. 18. They which are written in the Lamb's *book of life*. xxi. 27, &c.

14. And death and *hades* were cast into the lake of fire.

He will swallow up *death* in victory. Isa. xxv. 8. O *death*, I will be thy plagues; O *grave*, I will be thy destruction. Hos. xiii. 14. The last enemy that shall be destroyed is death.—Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O *death*, where is thy sting? O *hades*, where is thy victory? 1 Cor. xv. 26, 54, 55.

14, 15. And death and *hades* were cast into the *lake of fire*. *This is the second death*. And whosoever was not found written in the book of life was cast into the *lake of fire*.

A fire is kindled in mine anger, and shall burn unto the lowest hell. Deut. xxxii. 22. The wicked shall be turned into hell. Ps. ix. 17. Fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Isa. xxxiii. 14. Their worm shall not die, neither shall their fire be quenched. Isa. lxi. 24. These shall go away into everlasting punishment. Matt. xxv. 46. If any man worship the beast and his image—he shall be tormented with fire and brimstone—and the smoke of their torment ascendeth up for ever and ever. Rev. xiv. 9-11. Her smoke ascendeth up for ever and ever.—And the beast was taken, and with him the false prophet.—These both were cast alive into a *lake of fire* burning with brimstone. xix. 3, 20.—The unbelieving and the abominable—shall have their part in the lake which burneth with fire and brimstone: which is the second death. xxi. 8.

That, in respect to the destruction of all earthly kingdoms and of all hostile powers, as also to the judgment as set, and to the kingdom that shall be established, and the glory that shall arise when enemies are no more—the testimony of the Prophet Daniel is the counterpart of that of St. John, is

not a matter of argument but an object of sight. That which makes manifest is light. The identity, as to each, is seen.

Not less clearly does the testimony of Isaiah supply corroborative evidence of the same things.

The coming of the Lord out of his place to punish the inhabitants of the earth for their iniquity;—His laying judgment to the line and equity to the plummet;—all the host of heaven dissolved, and the heavens rolled together as a scroll;—the former heavens and earth so passed away that they are not remembered nor come into mind;—the earth casting out her dead, disclosing her blood, and no more covering her slain;—death swallowed up of victory, as the children that sleep in the dust awake and sing; the former work of transgressors, from generation to generation, measured into their bosom; the worm that shall not die, and the fire that shall not be quenched;—were all testified of by Isaiah before they were concentrated in this apocalyptic vision of the judgment of the dead. In the testimony of the prophet as of the apostle, there is the Lord the Judge; the dissolving of the host of heaven, their passing away as rolled together as a scroll; the former heavens and earth passing even from remembrance, when their works shall be burnt up with the fire they could not stand; there is the earth casting out her dead, when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity:—there is *judgment*, laid by the Lord to the *plummet*; the opening of the book of life, as they that dwell in dust awake and sing, when death is swallowed up in victory;—and those whose names are not written there, whose portion is that unquenchable fire the second death;—while the Lord God of the prophets gave the *promise* of the new heavens and the new earth, as twice recorded by Isaiah, long ere the same words were written, and the same things were shown, in his own Revelation.

According to the words of the Lord and Saviour Jesus Christ, which shall stand when the heavens and the earth shall pass away, though they fell from his lips while he tabernacled in the flesh, the same things are recorded of the judgment day, and its accompaniments and sequences, as in this vision and in those that are allied to it, in the words of the prophecy of this book. These may be read in his recorded testimony, concerning the gathering of all nations;

the mourning of all the tribes of the earth ; the shaking of the powers that are in heaven ; the coming of the Son of man in his glory, and all his holy angels with him ; the grave giving up its dead at his command ; they that have done good arising at their Lord's own voice, who wrought all their works in them, to the resurrection of life ; and they that have done evil, at last, but too late, obedient to his voice, constrained to rise from their graves to the resurrection of damnation, as they would not while in the body hear his voice and live ; the Lord seated on his *throne*, judging righteous judgment, and rendering unto every man according to his works ; everlasting life, according to the names written in the book of life ; everlasting fire, the fruit of their own doings measured into their own bosoms, "their worm that shall not die, their fire that shall not be quenched," as Isaiah's prophecies closed with this warning, and as the Lord repeated it that men might learn to flee from the wrath to come ; and close to each other as they are, one *vision* and the next, in the Book of Revelation, the first resurrection is the reward of that day ; *the second death* the doom. The children of God as well as the wicked shall all receive according to their works. Thus the Lord had told beforehand, what his beloved disciple then saw in vision, *The books were opened, and another book was opened which is the book of life.* The judgment of the dead, as often revealed in Scripture, no less than in the words of the Lord, is universal, *the dead, small and great*, stand before God. It is final ; *these shall go away into everlasting punishment, but the righteous into life eternal.*

It is not by comparing scripture with scripture, in regard to things so plainly written, and so often revealed, that men may learn to doubt. Each new testimony, as they are searched, is another light to make the truth if possible more clear. There is no scriptural record of *two* judgments of the dead ; or of *two* resurrections of the dead. True, the dead in Christ shall rise *first*. But mention is made not of the second resurrection, as if there were wholly another for that, but of the second death. There are not in the record two new heavens and two new earths, appearing separately at intervals far between. "But," saith the apostle, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Looking for these, they looked for and hastened unto the coming of the day of

God;—the day of the Lord will come as a thief in the night;—the day of judgment and of the perdition of ungodly men. The *righteous* shall then enter into the kingdom prepared for them of the Father from the foundation of the world; and the *promise* shall be fulfilled of the new heavens and the new earth, wherein dwelleth righteousness. At this same judgment the books are opened; and another book is opened which is the book of life;—nor is it ever written in the word of God that that book is opened a thousand years before the judgment of the dead, both small and great.

Of the resurrection of the dead, and of the day of judgment the Spirit testifieth expressly, in other passages besides these. On these subjects as on every other the whole counsel of God constitutes the testimony, which has all to be declared and received.

God hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all, in that He hath raised him from the dead.¹ He hath given him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which *all that are in the graves* shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.² For we must all appear before the *judgment-seat* of Christ; that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad.³ The *day of wrath* and revelation of the *righteous judgment of God*; who will render to *every man* according to his deeds: to them who by patient continuance in well-doing seek *for glory, and honor, and immortality, eternal life*: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law shall be judged by the law—in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.⁴ Judge nothing

¹ Acts xvii. 31.² John v. 27-29.³ 2 Cor. v. 10.⁴ Rom. ii. 5-12, 13.

before the time, *until the Lord come*, who *both* will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.¹ The Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom.

Such is uniformly the doctrine of Scripture. The sayings of the Book of Revelation contain no other or opposite doctrine. Rather do they repeat the very same in other places, as in the special vision before us of the resurrection and righteous judgment of *the dead, both small and great*. Conjoining the day of wrath with that of the resurrection and of the judgment, the reward of the faithful, and the destruction of the wicked—on the sounding of the seventh trumpet, and the announcement of the kingdom of God as come—it is written, “Thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and *thy wrath is come*, and THE TIME OF THE DEAD, that they should be *judged*, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” In the *last* chapter of the Book of Revelation, in which Christ’s coming quickly is so often told, it is written, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still. And behold *I come quickly, to give every man according as his work shall be.*” These things are all associated, to the last, with the coming of the Lord. The coming of Christ is associated alike with the resurrection, and the judgment, and the kingdom. *His appearing and his kingdom* are ranked together, as at them he will judge the quick and the dead. Then shall his redeemed enter into his *kingdom*. Then glory, and honor, and immortality await those who sought them by patient continuance in well-doing. Then, at the *time of the dead that they should be judged*, and that he should give reward to his servants and saints, &c., the testimony is that of great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever; and the four and twenty elders—fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art,

¹ 1 J. i. 5.² 2 Tim. iv. 1.

and wast, and art to come ; because thou *hast taken* to thee thy great power and *hast reigned*.

The judgment is the precursor of the kingdom—not the judgment that shall fall on the nations of the earth merely ; but the judgment also of the dead. No theory can stand against the testimony of apostles and prophets, and the manifold as well as manifest testimonies throughout the Scriptures, together with the repeated declaration of the Lord Jesus Christ, that his kingdom comes, the kingdom which his saints shall then first enter and possess for ever, when He shall sit as Judge upon his throne of glory ; and fix for ever the final doom of the righteous and of the wicked. *To this end*—testifies the apostle, in appealing here also to what is written—*Christ both died, and rose, and revived, that he might be Lord both of the dead and living*. But why dost thou judge thy brother ? or why dost thou set at naught thy brother ? for *we shall all stand before the judgment-seat of Christ*. FOR IT IS WRITTEN, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God*.¹

It were an utter abjuration of faith in Christ and in the word of God to deny that the end, as thus recorded, for which Christ both died and rose and revived, will be attained and completely accomplished. What is that end ? That He might be Lord both of the dead and living. He will be the Lord of *the dead*. No connection can be more close, no testimony concerning it more clear, than that which Scripture shows to be established between the death and resurrection of Christ, and that of the resurrection of the dead, and of the *judgment* of them all by him as *Lord of the dead*. All the parts of the testimony are here fixed into each other—and the *testimony* is throughout fitly framed together, as is the covenant it reveals. Till Jesus died and rose again, and his apostles were sent forth from Jerusalem, as there they began, to preach the gospel of salvation and of the kingdom to the Gentiles, “*God winked at the times of ignorance*,” during which they had before worshiped lords many and gods many, senseless idols which their own hands had made ; but *now*—as from that time forth, the testimony and the preaching of the apostles further bore —“*God commandeth all men every where to repent* : because He hath appointed a day in which he will judge the

¹ Rom. xiv. 9-11.

world in righteousness, by that man whom he hath ordained; whereof He hath given assurance unto all, *in that he hath raised him from the dead.*"—For this end Christ both died and rose and revived, *that he might be Lord BOTH of the dead and of the living.* He will be Lord of *both.* However those that call him Lord may construe the Scriptures, so as, by their interpretations, to divest him of his prerogative, purchased by his blood, and attested, as confirmed, by his resurrection, to be Lord of *the living* as well as of the dead—as these are distinguished from each other, and set forth in different visions in the Revelation—or however they may deny to the last his coming quickly, till that sight shall convince them that his own word was true, and man's interpretation of it as fatal as false—the Scriptures can not be broken; the end for which Christ both died and rose and revived can not fail: *it is written* by an apostle as he founds on it as *it is written* by a prophet, "*As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*" Christ will be the Lord *both of the dead and living.* Alternative, in regard to this truth—that shall stand as a truth for ever—there is none—which it would not be profanation to name. The testimony of prophets and apostles, the Scriptures of the Old Testament and the New, and with them the *oath* of God, which they here both record, as He sware by himself, because He could not swear by a greater, can not all be broken; that thereby *the end* for which Christ both died and rose and revived should prove abortive too.—Yet let but only the end for which he died and rose and revived be believed as *it is written*, that Christ will be Lord *both* of the dead and of the living; and then the *word of truth* may be rightly divided as it testifies of each of these things, and many prophecies may be as clearly read as they are plainly written. He will be Lord of the dead—as no Christian can deny, and as the *dead, small and great,* shall confess, when they are seen to stand, as John saw them stand before God, as He sat on his great white throne; and the sea, and death and hades (their temporary abode) delivered up the dead which were in them all. The dead from the sea, the dead from the grave, the dead whom death had in his hands, though unburied, and whom neither the sea nor the earth had swallowed up, shall all be there, to accomplish one part of the end for which Christ *both* died and rose and revived, viz., that He might be the

Lord of the dead—and *every one* of them shall be there, to hear his sentence, to confess him their Lord, and—all alike obedient to their Lord at last—to *go away* at his word wherever He shall command them. *Then* shall it be seen, as *line upon line* clearly shows, that He will be the Lord of *the living*, as well as of the *dead*. And that other part of the end for which Christ both died and rose and revived, shall also as assuredly be the Lord's own perfect work; *every knee* of the living shall bend before him, and every one of their tongues shall confess that Jesus Christ is Lord, to the glory of God the Father.

All human language is here frail as the lips that utter it, or the pen that writes it, compared to the words which the Holy Ghost hath spoken, and which prophets as well as apostles have written. The record of Isaiah the prophet concerning this thing is as solemn, strong, and *sure*, as that of Paul the apostle. Each of them wrote concerning their Lord, as *He shall be* Lord of all: and as the Lord God of the prophets gave them, as well as John in the Revelation of Jesus Christ, to write. The word, as *it is written*, is not theirs but the Lord's; as sworn by himself, and as it came from his own mouth. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."¹ How scripture here closes in with scripture may be seen from the preceding verse: "*Look unto me, and be ye saved, all ye ends of the earth*: for I am God, and there is none else"—("he will come a second time, without sin, unto salvation")—and in the fifth verse preceding *it is written*, "Israel shall be saved *in the Lord* with an everlasting salvation." "Thou shalt arise and have mercy upon Zion—so *the heathen shall fear the name of the Lord*, and all the kings of the earth thy glory. When the Lord shall build up Zion he shall *appear* in his glory."² He shall judge the quick and the dead at his *appearing* and his kingdom. He shall be Lord both of the dead and of the living. *Every knee* shall bow to him, every tongue shall swear. The Lord Jesus Christ at his appearing and his kingdom shall judge the quick, that is the *living*, and the dead.—He shall be Lord of the dead and of the living. That which is *written*—*Every knee shall bow to me*—does not exclude the dead while it comprehends *the living*, and does

¹ Isa. xlv. 23.

² Psalm cii. 12, 15, 16.

not exclude the living while it also comprehends the dead. He shall be Lord of *both*. For to *this end* He both died and rose and revived. And *it is written*, in the very next words of the prophet, "Surely shall one say, *In the Lord* have I righteousness and strength: to *him* shall men come; and all that are incensed against him shall be ashamed. *In the Lord* shall all the seed of Israel be justified and shall glory.—*Every knee shall bow to me*.—For to this end Christ both died and rose and revived, that He might be the Lord both of the dead and of the living.

The visions in the immediately preceding chapter of the Book of Revelation, showed forth the Lord's own judgment on all hostile powers, on the nations and kings of the earth and of the *whole world*, till all his enemies were put under his feet—the day of judgment and *perdition of ungodly men*. The previous *vision* in this chapter opens with the view of *thrones, and they that sat on them*, to whom judgment was given. The vision immediately before us is as manifestly and exclusively that of the judgment of the *dead*, both small and *great*. The next vision is that of the new heaven and the new earth. Let the *things* here revealed be marked, as they are shown in vision after vision. Thus it is written in two verses of Scripture—"The Lord Jesus Christ, who shall judge the *quick* and the *dead* at his *appearing* and his *kingdom*." "For to this end Christ both died and rose and revived, that He might be *Lord* both of the *dead* and of the *living*." In these last visions of the Book of Revelation—these things are separately seen, each by itself; and that, too, in the same order. The judgment of the quick and of the dead;—Christ seen as Lord of the dead and of the living; all to be accomplished at his appearing and his kingdom. Yet, in the visions and the verses, the order, though the same in both, is alike reversed, as He judges the living and the dead, and as the end for which he died and rose and revived is accomplished, the order written is not Lord of the living and of the dead, but the Lord of the dead and of the living. The judgment comes, and then the kingdom.—The last vision of the Book of Revelation is that of a new heaven and a *new earth*. In it is the record of the throne of God and of the Lamb in the great city, the holy Jerusalem. Whatever glorious and yet incomprehensible things are written of it, the words are as express as they are intelligible—the nations of them that are saved shall

walk in the light of it, and the kings of the earth do bring their glory and honor into it. Thus in two separate visions, in both of which the passing away of the (first) heaven and the (first) earth, and *also* the doom of the righteous and of the wicked, when the judgment comes, are recorded ;—the one is that of the judgment of the dead, and the other that in which the Lamb reigns over the living, while he that overcometh—they which are written in the Lamb's book of life—shall inherit all things, and *reign* for ever and ever. In like manner, when the *judgment*, and the reign of the saints are recorded not in two separate visions but in one and the *same*, as in that which immediately precedes, it is first written, *Judgment was given unto them* ; and next that they reigned with Christ. Thus, too, it is written, in the preceding chapter, *In righteousness HE DOETH JUDGE and make war.* xix. ii.—Out of his mouth goeth a sharp sword, that with it He should smite the nations ; and HE SHALL RULE them with a rod of iron : while the same vision comprehends, too, the same sentence as *executed* on the beast and the false prophet, as on death and hades, and the wicked dead, as clearly as in the one chapter *a lake of fire* is, in the next, *the lake of fire*, which is the second death. As the Lord sits upon the throne, his judgment-seat, the dead, small and great, stand before him. And then, not a new heaven only, but a new earth also arise.—Christ, Lord of the living, Lord of all ; every knee bowing down before him : the will of God, under his reign, done on earth as it is done in heaven. And who will not pray, *Thy kingdom come.*—*Come quickly, Lord Jesus.*—The prince of darkness will still be the prince of this world till then.

Many illustrations have already been seen how the prophetic scriptures are an interwoven testimony ; and how the connection is fixed and unalterable between things which they reveal, as each and all shall be accomplished, together with their concomitants, in the appointed time. Would men be now satisfied as apostles were with these words alone *it is written*, and were the Scriptures of truth which are the word of God who is not a man that He should lie, read in faith as they are written plain upon tablets, and searched and compared together, and no other sound listened to but what the voice of the Lord gives forth from them, then none would need to tell that there is nothing but harmony in them all to him that hath an ear to hear.

The next vision is that of a *new heaven and a new earth*.—From many scriptures hitherto adduced, as well as in the *promise* recorded by Isaiah, it may be seen, that the links of the testimony still multiply to the last, and are finally combined—as testifying of *the restitution of all things*, and thus reaching to the heavens from whence they all come down—into a golden chain on which the fate of a world already beginning to tremble does hang, till loosened at last and for ever from Satan's bondage, and from Satan's kingdom, it shall be fixed again to its Creator's throne—not with a garden of Eden only, but the earth itself a paradise, in which righteousness shall dwell, and men shall be blessed, and saints shall *reign*, when the Spirit shall be poured upon all flesh, and Christ, the Lord of the dead, be also the Lord of the living.

CHAPTER XVI.

A NEW HEAVEN AND A NEW EARTH.

THE prophecy of Isaiah was fulfilled in the Jews, "by hearing ye shall hear, and shall not understand." Their eyes they had closed lest they should see. To them it was not given to *know the mysteries of the kingdom of heaven*, while to "the disciples" of Jesus it was given to know them. The mysteries of the kingdom were made known to the faithful in Christ Jesus, so soon as Christian churches were planted on earth. "He hath abounded toward us in all wisdom and prudence; having *made known* unto us the *mystery* of his will, according to his good pleasure which he hath purposed in himself; that *in the dispensation of the fullness of times* He might gather together in one *all things* in Christ, both which are in *heaven*, and which are on *earth*; even in him,"¹ &c. Ere the gospel was preached unto the Gentiles, Peter, preaching to the Jews at Jerusalem, appealed to the testimony of all the prophets concerning "the restitution of all things," and testified that the heavens must receive Christ *till* then. That all things shall be gathered together *in one* by Jesus Christ, *both* which are in heaven, and which are on earth, is the mystery of the Father's will, not hid from the faithful, but *made known* to them. "The restitution of all things," is the testimony alike of apostles and prophets.

There is another witness besides and above them all; to whom the Spirit was not given by measure. In an upper room in Jerusalem, when he had eaten his last supper, the *passover*, with his apostles, and that shadow of good things to come was to pass into its substance by the death of the Lamb of God, Jesus, ere he arose to go forth to suffer and to die, thus began his discourse to his disciples, who sorrowed because of such a parting.—Let not your heart be troubled: ye believe in God, and (*kai*) ye believe in me. In my

¹ Eph. i. 8-10 Matt. xiii. 11-15

Father's house are many mansions: if it were not so, I would have told you. I go to *prepare a place* for you. And if I go to *prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*¹ Having risen and gone forth, He passed not the brook Kedron, in the bottom of the valley of Jehoshaphat, and at the foot of the Mount of Olives, till the great and only Intercessor first pleaded with the Father, for those whom the Father had given him, but not for them only.—They are not of the world, even as I am not of the world.—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be *one in us*: that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them, that they may be one even as we are one: I in them and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me. Father, I will that they also whom Thou hast given me *be with me where I am; that they may behold my glory*, which thou hast given me: for thou lovedst me *before the foundation of the world.*² When he shall come again to take his own unto the place which he is gone to *prepare* for them—the kingdom which he is gone to receive unto himself, and having received it, to return—that which He shall then say to them, he has already told them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—“Jesus showed himself alive after his passion by many infallible proofs, being seen of them (his apostles) forty days, and speaking of the things pertaining to the kingdom of God.”—At last, “they asked of him, saying, Lord, wilt thou *at this time* restore again the *kingdom to Israel?*” “It is not for you,” was his reply, “to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received him out of their sight.” The witness of two men is true. But two wit-

¹ John xiv. 1-3.² John xvii. 20-24.

nesses from heaven stood by, who said to the apostles, as, on the Mount of Olives, they stood gazing up into heaven, This *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.¹

He is gone into heaven to receive a kingdom. He sits at the Father's right hand, *till* his enemies shall be made his footstool. In the midst of his enemies He shall rule, when the Lord shall send the rod of his strength out of Zion. "We know that, when He shall appear, we shall be like him; for we shall see him as he is,"² says John, speaking of the knowledge and the faith of Christian men. And thus, while in vision of things unseen as yet, he saw a new heaven and a new earth—he saw the holy city, the *new Jerusalem* coming down from heaven: and as the angel showed him *the bride the Lamb's wife*, he carried him away in the spirit to a great and high mountain, and showed him that *great city*, the *holy Jerusalem*, descending out of heaven from God, having the glory of God. The *throne of God and of the Lamb* shall be in it; and his servants shall serve him; and his name shall be in their foreheads—and they shall reign for ever and ever.

The throne of God and of the Lamb—the reign of his servants that serve him—the kingdom of God and of his Christ—the kingdom and dominion under the whole heaven given to the saints of the Most High, as they see the face of their Lord in his glory, and have his name in their foreheads, and as having overcome they inherit *all things*;—the new heavens and the new earth as thus they are portrayed;—what else is this than the *restitution of all things* spoken of by all the prophets since the world began; what else than the mystery of the will of God which was *made known* to believers in Jesus from the beginning, that in the dispensation of the *fullness of time* He might gather in *one* all things in Christ, *both* which are in *heaven* and in *earth*, in him; and what else, as shown to be *the Lamb's wife*, is that *great city*, the *holy Jerusalem*, descending out of heaven from God, having the glory of God—but *the redemption of the purchased possession*, the coming of the kingdom which the Father hath appointed to the Son: and of which all believers are at once the praying expectants and the devoted children;—the kingdom which the Son and

¹ Acts i. 3-11.

² 1 John iii. 2.

Saviour hath appointed them;—the *Jerusalem which is above which is free*, and which, instead of being unrelated and unknown, *is the mother of us all*, to whom all her children shall be gathered in the day of the *manifestation of the sons of God*, at the appearing and kingdom of Christ, when he shall come and all his saints with him, gathered together unto him.

God will gather all things in Christ, both which are in heaven and which are in earth, even in him. A new heaven and a new earth appear when all things shall be made new. There is no conflict between the promises, if read as they are written; as there shall then be none between earth and heaven. In Christ all things shall be gathered in *one*. The kingdom given to the saints, under the whole heaven is the kingdom of Christ; they reign with him. The kingdom of the Son is the kingdom of the Father. *In that day there shall be one Lord, and his name one*. For them that should believe on him, Christ prayed not in vain to the Father, that they all may be *one*.—The Father in Christ—Christ in the Father, they that are his *also* one in the Father and in the Son. Not till then, as many scriptures testify, shall *the world* know that the Father hath sent him—and knowing that, the *kingdoms of this world* shall be the kingdom of God and of his Christ. But when his enemies shall be made his footstool, and be all under his feet, their power overthrown and vanished away; the beast and the false prophet consumed by the brightness of his coming, Satan bound and shut up in his prison, then, with his own prayer, that which He taught his disciples shall be fulfilled—and well may they who know the mystery of the Father's will, in the spirit of adoption, pray with the understanding and the heart also—"Our *Father* who art in heaven, hallowed be thy name. *Thy kingdom come*: thy will be done on earth as it is in heaven."

There is a new heaven, and a new earth. Exceeding great and precious promises are given to them that have obtained like precious faith with that of the apostles, that by these they might be partakers of the Divine nature;—and give diligence to make their calling and election sure, for so an entrance shall be ministered unto them abundantly "into the everlasting kingdom of our Lord and Saviour Jesus Christ." The *rest* that awaits them is *glorious*, as their reign. The children of the resurrection are the children of

the kingdom of glory and of God. Many are the mansions in his Father's house which Christ has now gone before to prepare for them. For greater blessedness they could not wish than his promise makes theirs, that He will come again and take them unto himself, that where He is, there they may be also. When He shall come to be glorified in his saints, they shall be glorified in him. The heir of all things as he is, they shall inherit all things. They were faithful in a few things, He will make them rulers over many things; they were faithful in a little, He will give them authority over much. They shall enter into the joy of their Lord. They will possess the inheritance purchased by his blood, as in that they had washed their robes and made them white, for entering into it. Where He dwells they dwell; where He reigns they reign with Him. Made like Him, they see Him as He is; and behold the glory which He had with the Father before the foundations of the world.

Promises abound in Scripture that pertain to the *new earth*, and the restitution of all things in it; as well as to the new heaven and the dwellers there. But gathered together in *one*, as all things in *heaven* and in *earth* shall be; the greater that is the glory and blessedness of the one, the greater shall be the blessedness of the other; and the more that *the whole earth shall be filled with the glory of the Lord*, as He hath sworn by himself that it shall, the more glorious still shall be the inheritance of those to whom the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given.

Blended in part as is the glory which, as now seen but darkly in a speculum or glass, shall irradiate both—even as all things in both shall be gathered together in one in Christ Jesus;—still in the light of revelation the one is clearly distinguishable from the other;—and brighter is the glory that, in the promises, appertains to the new heaven and its inhabitants, than the tenants of the *earth* could bear—even although Christ shall be the Lord of the living and the Spirit shall be poured upon *all flesh*, and the will of God be done on earth as it is in heaven. In no other light than in that which hath come down from heaven, can the new heaven and the new earth be discerned; but, as shown by that light, they may be separately distinguished.

A NEW HEAVEN. What does the testimony bear concerning the *place* which Christ has gone to *prepare* for his own,

whither He will take them unto himself when He shall *come again*?

He opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of *heaven*.—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of *heaven*. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in *heaven*.¹—Lay not up for yourselves treasures upon earth—but lay up for yourselves treasures in *heaven*.²—And thou shalt have treasure in *heaven*.³—Rejoice, because your names are written in *heaven*.⁴—Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of *heaven*,⁵—in the kingdom of God.⁶—It is the Father's good pleasure to give you the kingdom.—Provide yourselves bags that wax not old, a treasure in the *heavens* that faileth not, &c.⁷—The hope which is laid up for you in *heaven*.⁸—We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the *heavens*. For in this we groan, earnestly desiring to be clothed upon with our house which is from *heaven*.⁹—An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in *heaven* for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time.¹⁰—Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in *heaven* a better and an enduring substance.—For yet a little while, and He that shall come will come, and will not tarry.¹¹—The Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom.—The Lord will preserve me unto his *heavenly kingdom*.¹²—Holy brethren, partakers of the *heavenly calling*, &c.¹³—These all (Abel, Enoch, Noah, Abraham, &c.) died in faith, not having received the promises, but having seen them afar off—desire a better (country) that is an *heavenly*: wherefore God is not ashamed to be called their God; for He hath prepared for them a city.¹⁴

¹ Matt. v. 3, 10-12; Luke vi. 23.

² Matt. xix. 21; Luke xviii. 22.

³ Matt. viii. 11.

⁴ Luke xii. 32, 33.

⁵ 2 Cor. v. 1, 2.

⁶ Heb. x. 34-37

⁷ Heb. iii. 1.

⁸ Matt. vi. 19, 20.

⁹ Luke x. 20.

¹⁰ Luke xiii. 29.

¹¹ Col. i. 5.

¹² 1 Pet. i. 4, 5.

¹³ 2 Tim. iv. 1, 18.

¹⁴ Heb. xi. 13, 16.

The promises to *him that overcometh*, recorded in the 2d and 3d chapters of the book of Revelation, in what the Spirit saith unto the churches, and which he that hath an ear is called to hear,—are parallel, in line upon line, with those which, in the closing chapters and corresponding visions, set forth the realization of them all, Tables i. ii.

The exceeding great and precious promises, that pertain to the life to come, but which Abraham and the patriarchs Samuel and the prophets, the apostles, the martyrs and saints of God, *have not received*, are all comprehended in the reward which God will give to his servants the prophets, and to the saints, and them that fear his name, small and great, when the time shall come that the dead should be judged, and the Lord shall destroy the destroyers of the earth, even when the seventh angel soundeth.

These promises, whatever their exceeding greatness and preciousness, shall be accomplished to the full at the marriage supper of the Lamb, when He, whose death shall be shown forth *till* then at another supper of his own appointment, himself shall feed them. They all pertain to the *first resurrection*, and sum up its blessedness. The new heaven is large enough to contain them all. In the great city, the holy Jerusalem, the measure of which is twelve thousand furlongs (1500 miles), and the length and breadth and height of which are equal, is space enough for *many mansions*, that Christ went before to prepare; and riches enough, as figured by things most precious, for an inheritance of glory, befitting the price that was paid for the redemption, and the work that was done for the sanctification of the innumerable multitude of immortal souls that have their dwelling there for ever and for ever.

In these Scriptures it is testified, by the accordant voices of angels and of saints, that the saints shall *reign upon the earth*, that every creature on the earth as in heaven shall ascribe blessing, and glory, and honor, and power, unto God and to the Lamb,—that the kingdoms of *this world* become the kingdom of the Lord and of his Christ,—that the Lord God Omnipotent reigneth, when the marriage of the Lamb is come,—that, in the first resurrection, the saints reign with Christ,—that the nations of them which are saved shall walk in the light of that great city, the holy Jerusalem,—that the kings of the earth do bring their glory and honor into it,—that they do bring the glory and honor of the na-

tions into it,—and that the leaves of the tree of life are for the healing of the nations.

It is not in the vision, called that of the “millennium,” in which, as in others, it is expressly written that the saints shall reign upon the earth, or that the nations of them which are saved shall walk in the light of the holy Jerusalem, or that their glory and honor shall be brought into it. The testimony concerning this thing essentially pervades all the Apocalyptic visions of the glory of the latter days. But it is not confined to these. It has a wider range. *The restitution of all things as spoken of by all the prophets since the world began,—till* which the heavens must receive Christ,—stamps it with the one common seal of them all.

And why, as written in the Scriptures, should it be thought a thing incredible that the saints shall reign upon the earth, though their mansions be in heaven, when they enter into the kingdom prepared for them from the foundations of the world, any more than that they should arise from their graves as they awake at the voice of Jesus, in whom they fell asleep? What is the resurrection of the dead? It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised *in glory*: it is sown in weakness; it is raised *in power*: it is sown a natural body; it is raised a *spiritual body*. There is a natural body, and there is a *spiritual body*. And so it is written, *The first man Adam* was made a living soul; the *last Adam*, a quickening spirit, Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. *The first man* of the earth, earthy: *the second man* the Lord from heaven.¹ He must reign—seated as He now is far above all principalities and powers at the right hand of the Father—till he hath put all enemies under his feet.—But we see not yet all things put under him. Even now there are principalities and powers with their prince at their head, who are yet the rulers of the darkness of this world, wicked spirits in high or heavenly places. When the host of the high ones that are on high are punished by the Lord in the day of his wrath, then it is that death is swallowed up in victory, and then too it is that the vail shall be taken off *all nations*, and the reign of the prince of darkness ends. The *promise* for which believers look, comprehends the new heavens and the new earth. Over *this world* one spiritual

¹ Cor. xv. 42-47.

dominion shall be succeeded by another, when all things in heaven and in earth shall be gathered together in *one* in Christ Jesus.—*And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.—He that overcometh shall inherit all things, Rev. xxi. 5, 7.*

Even from things that the Lord hath done,—as testified in his word of spiritual agencies which he has employed,—in accomplishing the purposes of his providence and grace, in a world of darkness and of sin, faith may here be strengthened as lessons are learned, concerning the interposition of other than evil spirits in human affairs, or the manner in which the Lord Jesus Christ, ere ever he was incarnate, and the angels, of whom He is Lord, held converse with men.

The first intimation given in Scripture of celestial spirits may, as in some instances afterward revealed in the book of the Lord, be contrasted and not compared, with the intercourse that shall subsist in the ages to come between the new heavens and the new earth, when the world shall no longer be a rebel province in the universe of God, nor man an outcast on an accursed earth.

So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life, Gen. iii. 24. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, the tree of life which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree (were) for the healing of the nations. And there shall be no more curse. But the throne of God and of the Lamb shall be in it; and his servants shall serve him.—And they will reign for ever and ever, Rev. xxii. 1–5. When the fall of the first Adam brought the curse, that flaming sword of which cherubims had charge was unsheathed against man. It was sheathed, for all his redeemed, in the Lamb that was slain: and his soul was exceeding sorrowful even unto death, when even He, for sins not his own, bore the hidings of his Father's face. His blood was precious to redeem a world; as his power is great, in the appointed time, to take the kingdom which his Father hath appointed him. And when his enemies that make war against him

and his army shall be slain by the sword that proceedeth out of his mouth, and He, *the last Adam, the Lord from heaven*, shall come not only to execute judgment on the ungodly, but to save all the meek of the earth, would it—if only in figures we can speak of the inconceivable blessedness prepared for them that love him, as judgments pass away and glory comes,—be a less blissful occupation for the souls of just men made perfect and fitted by the charity that abideth for ever for the higher service of God and of the Lamb, to begin their everlasting reign by scattering, with a liberality as free as the grace that saved them, the leaves of the *tree of life*, that are for their healing, among *the nations of them that are saved*, who shall walk in the light of the new Jerusalem,—than was that of the cherubims, holy angels as they are, who kept with a flaming sword the way of the tree of life, that sinful man might not draw near to taste its fruit or touch a leaf of it? If unenlightened reason must here be silent, faith, and hope, and charity, these three which now abide, can answer. If angels of heaven, while but *ministering spirits*, desire to pry into these things, ere the promise be fulfilled, and have their offices to discharge on the first earth that shall pass away, may not glorified saints, though celestial rulers, find a befitting occupation in the new earth as its spiritual rulers, when there shall be no more curse, even in the *kingdom* wherein dwelleth righteousness, that shall remain while the sun and the moon endure, without dimming the brightness with which they shall shine as the sun in the kingdom of their Father.

What the ministry of the angels that are in heaven, and the intercourse of the Lord of them all, already has been in this sinful world, is not altogether hid among the secret things that belong unto the Lord.

When Hagar fled from the house of Abram, *the angel of the Lord found her by a fountain of water in the wilderness*,¹ and revealed, ere Ishmael was born, the destiny of his race to this day, and added a promise that has yet to be fulfilled, as other scriptures show.

When the birth of Isaac, and the doom of Sodom and Gomorrah were foretold, The Lord appeared unto him (Abram) in the plains of Mamre: and he sat in the tent-door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him,² &c., even the Lord, with

¹ Gen. xvi. 7-12; Isa. lx. 7.

² Gen. xviii. 1, 2.

two attendant angels, who would not hide from Abraham his righteous judgments on the cities of the plain.—When the Lord delivered Lot out of Sodom, *there came two angels to Sodom at even*, the even before the day of its destruction.—They tarried with him for the night: and early in the morning hastened him away, that he might not be consumed in the iniquity of the city.¹—When Abraham's hand was stretched forth, and the knife taken to slay his son, *the angel of the Lord called unto him out of heaven*: his hand was stayed, the sacrifice was offered which the Lord provided: and the promise was first given, which the Lord will fulfill—*thy seed shall possess the gate of their enemies; and in thy seed shall all the nations of the earth be blessed.*² The father of the faithful, whom God blessed in all things, in charging the eldest servant of his house not to take a wife for his son Isaac of the daughters of the Canaanites, but to go unto his country and kindred, said unto him, that the Lord God of heaven would *send his angel* before him; and when that servant's way was prospered, he rendered praise unto the Lord that He had not left his master destitute of his mercy and truth.³—Jacob, when the covenant was renewed with him, saw in vision a ladder set upon the earth, and the top of it reached to heaven: and behold *the angels of God* ascending and descending on it.⁴ Returning from Padan-aram, Jacob, fearful of his brother Esau, went on his way, and *the angels of God* met him. And when Jacob saw them, he said, This is God's host.⁵—*The angel of God* went before the camp of Israel in the wilderness.⁶ When the anger of God was kindled against Balaam, an angel of the Lord stood in the way, and when *the Lord opened the eyes of Balaam*, and he saw the angel of the Lord, though unseen before, *he bowed down his head, and fell flat on his face*.—And the angel said, Only the word that I shall speak unto thee, that thou shalt speak.⁷ This word besides others he spake, I shall see him, but not now: I shall behold him, but not nigh: there shall come a *star out of Jacob*, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth;⁸ even as in the last chapter of the Revelation of Jesus Christ, it is written of him, "I am the root and the offspring of David, and the bright and the morning star."—

¹ Gen. xix. 1-16.² xxii. 10-18.³ xxiiv. 7, 27, 40.⁴ xxxviii. 19.⁵ Gen. xxxii. 1, 2.⁶ Exod. xxiii. 23.⁷ Num. xxii. 31-35.⁸ xxiv. vi.

When oppressed by the Midianites, who left them no sustenance, the children of Israel cried unto the Lord; and there came an angel of the Lord, and sat under an oak in Ophrah, as Gideon threshed wheat by the wine-press to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.¹ By his hand the Lord delivered Israel from the Midianites.—Samson, whose name is proverbial for strength, and who was the avenger of Israel, which he judged for twenty years, was a Nazarite from the womb. Ere his birth, an angel of the Lord appeared to his father and mother, and, having given commandment concerning him, when the flame went up toward heaven from the sacrifice which they offered, *the angel of the Lord ascended in the flame of the altar.*²—Elijah went for his life, after he had slain with the sword all the prophets of Baal, and the wicked and idolatrous Jezebel had sworn that within a day she would make his life as the life of one of them, wearied with a day's journey into the wilderness, he sat down and wished that he might die. And as he lay and slept under a juniper, behold, then *an angel touched him*, and said unto him, Arise, and eat. And he looked, and behold, a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.³—When Shadrach, Meshach, and Abednego fell down into the midst of the burning fiery furnace, heated seven times more than it was wont, they walked in the midst of the fire, and had no hurt. The form of the fourth, as the astonished king did say, was “like the Son of God.” And the idolatrous monarch, by whose command they had been cast in, because they would not serve his gods, nor worship the image that he had made, was constrained to bless their God, who had sent his angel, and delivered his servants that trusted in Him.—Daniel coming forth from the lions’ den, said unto another king, “My God hath *sent his angel*, and hath shut the lions’ mouths, that they have not hurt me.” Thus was a law of the Medes and Persians changed; as a law of the

¹ *Judg.* vi. 1–12.² *Judg.* xiii. 2, 3–20.³ *1 Kings* xix. 5–6.

proud Nebuchadnezzar had been.—The angel Gabriel that stood in the presence of God, communed with Zacharias,¹ the father of John the Baptist, ere his birth; and with the Virgin Mary,² who was to be the mother of the man Jesus Christ. The angel of the Lord came to the shepherds of Bethlehem, and as he brought them the glad tidings of the Messiah's birth, *suddenly there was a multitude of the heavenly host*, praising God, and saying, Glory to God in the highest, on earth peace, good will toward men.³ The angel of the Lord appeared to Joseph ere the birth of Jesus, and again warning him to flee into Egypt with the child and his mother.⁴—When Jesus had been tempted of the devil, and had resisted and overcome him by the word of the Lord, while yet the Old Testament Scriptures alone were written, angels came and ministered unto him.⁵ When betrayed into the hands of sinners, and when Peter drew a sword in his defense, Jesus said unto him, Thinkest thou that I can not now pray to my Father, and He shall presently give me *more than twelve legions of angels?* but how then shall the Scriptures be fulfilled, that *thus it must be?*⁶ Visions of angels were seen by his disciples after his resurrection;⁷ and two angels stood by his apostles, as on the Mount of Olives they saw him ascending to heaven.⁸ When the high priest and they that were with him put the apostles in the common prison, when the controversy was whether they should obey man rather than God, the angel of the Lord by night opened the prison doors, and brought them forth and said, Go, stand and speak in the temple all the words of this life.⁹ When a man of Ethiopia, a proselyte of the gate, was to be added to the church, and not his skin but his heart to be changed, *the angel of the Lord spake unto Philip*, a preacher of the gospel of the kingdom, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—When the first convert to the faith from among the Gentiles was brought in, the first messenger to him was not a minister of the gospel or messenger (angel) of the church then first formed at Jerusalem, but a messenger of heaven in bright clothing, who enjoined him to send for a teacher; and told him of the man's house in another city on the coast of Judea, in which he then

¹ Luke i. 11-20.² Matt. i. 20-24; ii. 13.³ Luke xxiv. 23; John xx. 12.⁴ Luke i. 26-35.⁵ Matt. iv. 11.⁶ Acts i. 10, 11.⁷ Luke ii. 9-14.⁸ Matt. xxvi. 53, 54.⁹ Acts vi. 17-20.

lodged. "Cornelius saw in a *vision evidently* about the ninth hour of the day *an angel of God coming in to him*, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now, send men to Joppa, and call for Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do." He sent three men to Joppa, where a vision and a voice from heaven had prepared their way; and thus a Jewish missionary of the gospel first went as such into the house of a Gentile. And the Holy Ghost fell on all them that heard the word. The next angelic agency recorded is, that, when James was killed, and Peter imprisoned by Herod, the same night, when Herod would have brought him forth, "Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison; and, behold, the angel of the Lord came upon him: and he smote Peter on the side, and raised him up, saying, Arise up quickly." His chains fell off from his hands. At the bidding of the angel, he girded himself, bound on his sandals, cast his garment about him, and followed the angel, thinking he saw a vision. Not till they had passed the first and second ward, and through the iron gate, which opened to them of its own accord, and they had passed through one street, and the angel had departed from him, did Peter come to himself and say, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."¹ "We are made a spectacle," says Paul, "unto the world, and to angels, and to men."² Yet in the full assurance of faith, he asks concerning angels, "*Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?*"³ "Take heed that ye despise not one of these little ones," said the Lord of angels, whom they all worship; "for *I say unto you, their angels do always behold the face of my Father which is in heaven.*"⁴

The harvest is the end of this age, as the Lord Jesus has defined it. In making known to his disciples the mysteries of the kingdom of heaven, he told them, that he shall then send forth his angels, and they shall gather out of his king-

¹ Acts xii. 1-11.² 1 Cor. iv. 9.³ Heb. i. 14.⁴ Matt. xviii. 10.

dom all things that offend, and them which do iniquity, and cast them into a furnace of fire. In the same time of harvest, the wheat, the children of the kingdom, shall be gathered into the garner; he will send forth his angels, and they shall gather his elect from the four winds of heaven. The chariots of God are twenty thousand, even thousands of angels.—When the city of Dothan, in which Elisha then was, was compassed about with horses and chariots in order to take him, “his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha.”¹ The prophet spake of what he knew. When the Lord took up his master Elijah into heaven, “as they talked, behold, a chariot of fire, and horses of fire, parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof.”—But while illustrations are not wanting how they are ministering spirits, there are also testimonies which show that they are messengers of God for the execution of his judgments, as recorded in continued testimonies of the Revelation which God gave unto him whom they also worship. When David sinned in numbering the people, “the Lord sent pestilence upon Israel; and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it; and as he was destroying—the Lord said unto the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite. And David saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.”² But he who smote Jerusalem could also save it. When the servant of the king of Assyria, who had taken many cities, reproached the living God, and spoke against the God of Jerusalem, the angel of the Lord went out, and cut off all the mighty men of valor in the camp of the Assyrians, an hundred fourscore and five thousand.³ When Peter was imprisoned, in order to his death, by Herod, because he preached the gospel, an angel of the Lord led

¹ 2 Kings vi. 18-19. ² 1 Chron. xxi. 14-16. ³ 2 Kings xix. 35; 2 Chron. xxxii. 21.

him forth, and commanded him to go into the temple and preach it. But when upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them, and the people gave a shout, It is the voice of a god, and not of a man—"immediately *the angel of the Lord* smote him, because he gave not God the glory : and he was eaten up of worms, and gave up the ghost, but the word of God grew and multiplied."¹—When the Lord wrought his signs in Egypt, and his wonders in the field of Zoan—He cast upon them his wrath, indignation, and trouble, by sending *evil angels* among them.²

When Jehoshaphat was joined in affinity with Ahab, who did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him, and whose wife Jezebel cut off the prophets of the Lord, "*the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go up to Ramoth-Gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him? Micaiah was a prophet of the Lord, and he said, "As the Lord liveth, even what my God saith, that will I speak.—Let them return every man in peace.—Hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-Gilead? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice, and thou shalt also prevail."*³ As Micaiah told, Ahab did not return in peace. A sparrow can not fall unto the ground without Him whom the prophet saw sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And as before them all the Lord spake of the fall of Ahab at Ramoth-Gilead, there *a bow at a venture* smote the disguised king of Israel between the joints of the harness. The wounded idolator, who sold himself to work wickedness in the sight of the Lord, died,

¹ Acts xii.² Psalm lxxviii. 49.³ 2 Chron. xviii.

and was brought to Samaria : and according to the word of the Lord by the prophet, for whom an angel spread a table in the wilderness, the dogs licked his blood in the place where dogs licked the blood of Naboth. It might well seem wise to prefer the counsel of four hundred to the counsel of one. But the prophet of the Lord spake truth ; and all the prophets of Ahab lied. *It is written* that dogs have to lick other blood than that of the king of Israel then. Of others it is written, they have chosen their own ways, and their soul delighted in their abominations. I also will choose their delusions. Of the kings that have one mind and shall give their power and strength unto the beast it is recorded, that " God hath *put it into their hearts* to fulfill his will, and to agree, and give their kingdom unto the beast until *the words of God* shall be fulfilled." But not less surely shall spiritual agency be at work in executing the true and righteous judgments of the Lord, when idolatry and iniquity shall be brought to an end throughout all the earth, and the blood of all the servants of the Lord shall be avenged, than it was when the prophet saw the Lord sitting on his throne, and all the host of heaven on his right hand and on his left, when the time was come that Ahab had to fall at Ramoth-Gilead, and dogs to lick his blood at the pool of Samaria. Christ is exalted far above all principalities and powers ; and He is head over all things for his church. In the time of harvest, as He has plainly told, He shall send forth his angels and gather the children of the wicked one, as noxious weeds are gathered together and bound in bundles to be burned. Out of the mouth of his enemies, the dragon, the beast, and the false prophet, spirits of devils then go forth to gather the kings of the earth and of the whole world. They make war with him ; but He gathereth them : and the wine-press is trodden *without the city*, and the blood of his saints is avenged where it first was shed, and where the Lord of glory was slain.

Men speak of "spiritualizing" the prophecies—dwellers in flesh spiritualizing the word of the Father of spirits ! they in whom darkness dwells throwing light upon the word of the Father of lights, by altering the word of Him who is without any variableness or shadow of turning ! Has He before whom the hairs of our heads are all numbered, and whose eyes behold the nations, nothing to do with the things that are done on the earth, so that his word should

not testify of them? And have they not much to tell of him, as the very things which He had spoken have been already done? And do not these, as exemplars of the future as well as witnesses of the past, speak the more loudly that they are plainly written? Has a bow drawn, on man's part, at a venture, and the washing of Ahab's chariot, nothing to tell of spiritual agencies, even of communings among the host of heaven, in things of themselves seemingly fortuitous or trifling? Is the intervention of angels recorded a hundred times in the Bible, without a lesson to be learned from them all? What else than spiritual is the government of this world, though human instruments and responsible agents be outwardly carrying it on? What was Sennacherib in all his conquests, but *the servant of the Lord* who had prescribed the things he was to do, till the daughter of Jerusalem laughed him to scorn, and an angel of the Lord went forth and breathed upon his hosts? How were things in this world taking their seemingly natural course when Daniel saw the great vision of one whose face was as lightning, and his eyes as a lamp of fire, and who, when he came to show him the things that are noted in the Scripture of truth, and what shall befall his people in the last days, said, "I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia. . . . When I am gone forth, lo, the prince of Grecia shall come." The earth is the Lord's; and the fullness thereof. And the time cometh in which the glory of the Lord shall fill the earth as the waters cover the sea. The angels of heaven stand not apart from it now, as if it were an accursed spot forever. And if they from the beginning have been ministering spirits sent forth to minister to the servants of God in the *first earth*, over which gross darkness, according to Scripture, shall brood to the last—is it not a hope full of glory as of immortality that their ministry toward the heirs of salvation shall pass into the reign of the saints in the new heavens over the new earth, when both shall be created by the Lord, and the kingdoms of this world, as angels glory in proclaiming, are become the kingdom of our God and of his Christ. From the beginning apostles and all true believers looked for the new earth as well as the new heavens, according to His promise.

1. And I saw a new heaven and a new earth : For, behold, I create new heavens and a new earth. Isa. lxxv. 17.

As the *new heavens* and the *new earth*—shall remain before me. lxxvi. 22.—We, according to *his promise*, look for new heavens and a new earth. 2 Peter iii. 13.

For the first heaven and the first earth were passed away. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl

for vexation of spirit. And ye shall leave your name for a curse unto my chosen : for the Lord God shall slay thee, and call his servants by another name : that he who blesseth himself in the earth shall bless himself in the God of truth ; and he that sweareth in the earth shall swear by the God of truth ; *because the former troubles are forgotten and because they are hid from mine eyes*. For, behold, I create new heavens and a new earth : AND THE FORMER SHALL NOT BE REMEMBERED NOR COME INTO MIND. Isa. lxxv. 14–17. The Lord will render his rebuke with flames of fire. For by fire—will the Lord plead with all flesh, &c. lxxvi. 15, 16. The day of the Lord will come as a thief in the night ; in which *the heavens shall pass away* with a great noise—the *earth also* and the works that are therein shall be burned up. 2 Peter iii. 10.

I saw a new heaven.

See Tables i., ii. All passages, p. 400.

I saw a new heaven and a new earth : for the first heaven and the first earth were passed away. The earth shall be removed like a cottage.—The Lord will punish the host of the high ones that are on high, and the kings of the earth

upon the earth.—The branch of the terrible ones shall be brought low.—The Lord will destroy the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, &c. Isa. xxiv. 20, 21 ; xxv. 7, 8. The heavens shall vanish away like smoke, and the earth shall wax old like a garment—but my salvation shall be forever, and my righteousness shall not be abolished—my salvation shall be from generation to generation. Isa. li. 6, 8. Of old thou hast laid the foundation of the earth : and the heavens are the work of thy hands. They shall perish, but Thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt Thou *change* them, and they shall be *changed*.—The children of thy servants shall continue, and their seed shall be established before thee. Ps. cii. 25–28. There were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ ; and He shall reign for ever and ever. Rev. xi. 15, &c.

And there was no more *sea*.

Behold, the four winds of the heavens strove upon the great *sea*. And four great beasts came up from the *sea*—I beheld till the Ancient of days did sit.—These great beasts which are four, are four kings which shall rise out of the earth. But the *saints of the Most High* shall take the kingdom, and possess the king-

dom for ever. Dan. vii. 2, 3, 9, 17, 18. I stood upon the sand of the sea, and saw a beast rise up out of the sea.—And the dragon gave him his power, and his seat, and great authority. Rev. xiii. 1, 2.—And the beast was taken, &c. And he laid hold on the dragon—and cast him into the bottomless pit, and shut him up, and set a seal upon him, &c. xix. 20; xx. 2, 3. Nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 4, &c.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun to the going down thereof. Out of Zion, the perfection of beauty, God hath shined.—Gather my saints together unto me, &c. Ps. l. 1, 2, 5. Put on thy beautiful garments, O Jerusalem, the holy city. Isa. lxi. 1. Behold, I create new heavens and a new earth.—But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. Isa. lxxv. 17, 18. Then shall Jerusalem be holy. Joel iii. 17.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

My servant David shall be their prince for ever.—And I will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. Ezek. xxxvii. 25–27. The name of the city from that day

shall be, THE LORD IS THERE (Jehovah Shammah). Ezek. xlviii. 35.—The city of God, the holy place of the tabernacles of the Most High. God is in the midst of her. Ps. xlv. 4, 5. Cry out and shout, thou inhabitant of Zion: for great is the Holy one of Israel in the midst of thee. Isa. xii. 6. I create Jerusalem a rejoicing—I will rejoice in Jerusalem, and joy in my people. Isa. lxxv. 18, 19. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts the holy mountain.—And they shall be my people, and I will be their God in truth and in righteousness. Zech. viii. 3, 8.

4. And God shall wipe away all tears from their eyes; and there shall be no more death,

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. Isa. xxv. 8.

Neither sorrow, nor crying, neither shall there be any more pain:

The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not

hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 8, 9. The inhabitant shall not say, I am sick.—Sorrow and sighing shall flee away. xxxiii. 24; xxxv. 10. Sorrow and

mourning shall flee away. li. 11. The voice of weeping shall be no more heard in her, nor the voice of crying. lxxv. 19.

For the former things are passed away. He who blesseth himself in the earth shall bless himself in the God of truth—because the former troubles are forgotten, and because they are hid from mine eyes.

Isa. lxxv. 16.

5, 6. And He that sat upon the throne said, Behold, I make ALL THINGS new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end.

—Having *made known* unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the *dispensation of the fullness of times* He might gather together in one ALL THINGS in Christ, both which are in heaven, and which are on earth even in him. Eph. i. 9, 10.

7. He that overcometh shall inherit all things.

And the kingdom and dominion—under the whole heaven shall be given to the people of the saints of the Most High. Dan. vii. 27.

A NEW EARTH. “For, behold, I create a new heaven and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.”¹—“We, according to his *promise*”—saith the Apostle Peter to them that have obtained like precious faith through the righteousness of God and the Lord Jesus Christ—“look for new heavens and a *new earth*, wherein dwelleth righteousness. Wherefore, beloved, seeing that *ye look for such things*, be diligent that ye may be found of him in peace, without spot, and blameless.”² “I saw a new heaven and a *new earth*,”³ is one of the last apostolic testimonies recorded in Scripture.

These testimonies, even as to the new *earth*, stand not alone; though, if they did, believers, as in the days of the apostles, would still *look* for the new heavens and also for the new earth, according to the *promise*. In the *same chapter* the apostle tells that scoffers in the last days would ask, *Where is the promise of his coming?*—He testifies that the Lord is not slack concerning his *promise*; that the day of the Lord will come as a thief in the night; that the *day of judgment* shall be that also of the perdition of *ungodly men*: and his testimony can not be looked at as *it is written* without seeing that, as that judgment and perdition shall

¹ Isaiah lxxv. 17, 18.

² 2 Peter iii. 13, 14.

³ Rev. xxi. 1.

then be, the *promise*, too, shall be fulfilled at the coming of the Lord. The same chapter, the last written by the apostle, thus begins, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: *that ye may be mindful of the words which were spoken before by the holy prophets*, and of the commandment of us the apostles of the *Lord and Saviour*: knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, *Where is the promise of his coming*?"¹ &c.—The promise of the Saviour's coming is identified in Scripture with his coming unto *salvation*, with the coming of his kingdom—as here with new heavens and a new earth, *according to his promise*, as in the same Scripture, with the day of judgment and perdition of ungodly men.

The resurrection, as already seen, is identified in Scripture with the promise to Abraham, as the Lord's promises to the fathers constitute the hope of Israel, deferred till then, when the faithful from the beginning shall *obtain* the promises, and enter into the purchased possession. Simultaneous with the day of judgment and perdition of ungodly men, is that of the accomplishment of the *promise*, to those who look for his coming and love his appearing, of new heavens and a new earth, or the kingdom prepared for them from the foundations of *the world*.

"The *promise* that he should be the heir of *the world* (τοῦ κόσμου) was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.—Because the law worketh wrath: for where no law is there is no transgression. Therefore it is of faith, that it might be by grace: to the end the *promise* might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."²—The law worketh wrath. The covenant from Mount Sinai gendered to bondage. And the Jerusalem which now is, is in bondage with her children. "But Jerusalem which is above is free, which is the mother of us all. For *it is written*, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children, than she which hath an husband. Now, we brethren, as

¹ 2 Peter iii. 1-4.

² Rom. iv. 13-16.

Isaac was, are the children of promise."¹ The *promise* that he should be the *heir of the world* was to Abraham through the righteousness of faith. Of this *promise* believers are the heirs, as Isaac was. • *He that overcometh shall inherit all things.* Abraham was the *heir of the world*; but he has not yet entered into his inheritance; nor is the time come when the heirs of the same promise shall sit down with Abraham and Isaac and Jacob in the kingdom of God. The earth is yet unrenewed; the kingdoms of *this world* are not yet the kingdom of God and of his Christ. The *promise* can not fail. The *heirs* will enter into their inheritance, when the new heavens and the new earth shall be seen, wherein dwelleth righteousness. Till then the *faith and patience* of the saints have alike to be exercised.

"*All the promises of God are in Christ yea, and in him amen, unto the glory of God by us,*" says the apostle, of those who cherished the faith that Abraham was the *heir of the world* by promise, and who himself for the hope's sake of the promise given unto the fathers, gloried in his bonds, and proved from it the resurrection from the dead. "Ask of me," said the Father to the Son, "and I will give thee the heathen for thine inheritance, and the uttermost parts of *the earth* for thy possession." Manifold are the promises that the kingdom shall be the Lord's, and that *the earth*, as He hath sworn by himself, shall be *filled with his glory*. But to those passages of Scripture we need only here appeal, the *partial* faith in which may, by private interpretation or mere human inferences, seem most strongly to imply that the judgment of the world shall be such at the coming of the Lord as to indicate the annihilation of the globe which we inhabit, or the world of which Abraham and they who are now his children in the faith are the heirs by *promise*; and the possession of the uttermost parts of which, even the heathen for his inheritance, the Father hath decreed to give unto the Son.

The apostle Peter describes the convulsions which shall accompany the coming of the Lord, in terms similar to those of the prophets. In the day of the Lord "the heavens shall pass away with a great noise, and the elements² shall melt

¹ Gal. iv. 26-28.

² Ἑτοιμασία. Gal. iv. 3, 9. We were in bondage under *elements* of this world. How turn ye again to the weak and beggarly *elements*.—Col. ii. 8, 20. After the rudiments (*elements*) of the world, and not after Christ.—Dead with Christ from the *elements* of the world.

with fervent heat, the earth also and the works that are therein shall be burnt up—the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”¹ Were these words alone selected, and, when set apart from the context, subjected to any private interpretation, and an inference deduced from them, without regarding similar testimonies of Scripture, and other sayings with which they too are connected, that which would be added to the words of this prophecy might, with seeming warrant, be the *perdition* involved thereby not only of *ungodly men*, but also of all men besides from off the face of the earth; and the utter extinction of the whole human race with that of the melting elements and dissolving heavens, and the destruction of the globe itself; so that *this world* would not exist to be the heritage of Abraham or to become the kingdom of Christ. Such is the mode in which rationalism is wont to deal with revelation, without respect to the fullness of *the testimony*, either in this or in other scriptures. But at once revealing and refuting what scoffers in the last days would say, the apostle uproots their allegation that all things have continued as they were from the beginning of the creation, by the facts that the heavens were *of old* and *the earth standing out of the water* and in the water, that *the world that then was*, being overflowed with water, *perished*: and he testifies that the heavens and *the earth which are now*, are reserved unto fire against the day of judgment and perdition of ungodly men. *The world that was*, and that *perished* with water, is undeniably the same globe as the *earth that now is*. Once it perished with water; it is reserved unto fire, not that this globe should be annihilated, dissipated into air, but that, purified by *judgment* and purged of *ungodly men*, a *new earth* might appear wherein dwelleth righteousness. Instead of being resolved into its primitive nothingness, it will take on its last perfect form, for which it was destined from the first, even that which was prepared from the *foundation of the world*.

Instead of quashing the testimony of the prophets by any words of his, descriptive of things before unknown to faith—as if he had been writing a cunningly devised fable like that of the Koran, in which the latest words of a false prophet have the congruous and needful task assigned them of superseding all conflicting averments previously recorded—the

¹ 2 Peter iii. 10, 12.

apostle of the Lord Jesus Christ, in repeating these very testimonies which ere then were *of old*, expressly states the purpose of his writing the epistle, viz., that he might thereby stir up the pure mind of true believers that they might *be mindful of the words spoken before by the holy prophets*, as well as the commandment of the apostles of the same Lord: and after describing the day of judgment, he adds, NEVERTHELESS, we, *according to his promise*, look for new heavens and a new earth wherein dwelleth righteousness. In the *promise* to which he so directly and emphatically refers, the new heavens and the new earth have the same accompaniments, at the *creation* of them, namely—the trial of *all flesh* by fire, and the perdition of *ungodly men*.

True it is that, were some words or expressions, or even repeated testimonies to the same terrible things in righteousness, of which no man will need to be told when they come, to be detached from the sentences and scriptures in which they stand, and subjected singly to an analysis by those who will neither learn the ways of the Lord from his own word, nor believe *all* that the prophets have spoken, the conclusion might seem just and inevitable, that *all flesh* would perish in that great and terrible day of the Lord, even although *it is written* that not till that day be over shall the work begun at Pentecost be finished, and the word be fulfilled, *I will pour out my Spirit upon ALL FLESH*.

Speaking of his own coming, and of great tribulation such as had not been from the beginning of the world, no, nor ever shall be, Jesus is the witness that except those days should be shortened, there should no flesh be saved: "but," he it is who also adds, "for the elect's sake those days shall be shortened."

That which is written by all the prophets may well show that when these things shall be done no flesh should be saved, were not the shortening of the days the Lord's own work, the restraining of the remainder of wrath the Lord's own act. Yet though concealing them not, there is not a prophet who closes his words by testifying of these judgments without revealing the universal restitution that shall follow.

In both these things—the consummating judgments and the succeeding restitution—alike revealed and alike to be believed, the testimony gives no dim or flickering light—but the day-star shines over the darkest cloud. And it is only

as the one is seen that the other can be looked at also, with the open and brightening eye of faith. For that is the time appointed for them that love the appearing of the Lord to lift up their heads and take up their song.

A few of many scriptures may here be seen in which both of these themes are blended in the same prophetic words. He who searches the scriptures will not seek in vain for hundreds of testimonies to the same truths, if slow of heart to believe all that the prophets have written.

A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall devour the earth with her increase, and set on fire the foundations of the mountains.—See now that I, even I, am He.—*REJOICE, O YE NATIONS, WITH HIS PEOPLE.*¹—*Thou hast destroyed the wicked.*—The wicked shall be turned into hell with all the nations that forget God.—Put them in fear, O Lord, that THE NATIONS MAY KNOW THEMSELVES TO BE BUT MEN.²—The earth shook and trembled.—Then the channels of the waters were seen, and the foundations of the world were discovered at thy rebuke.—*THOU HAST MADE ME THE HEAD OF THE HEATHEN, &c.*³ The hand of the Lord will be known toward his servants, and his indignation toward his enemies. For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh.—As the NEW HEAVENS AND THE NEW EARTH—shall remain before me, saith the Lord, so shall your seed and your name remain.—And it shall come to pass that from one new moon to another, and from one sabbath to another, shall ALL FLESH come to worship before me, saith the Lord.⁴ Oh that thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what He hath prepared for him that waiteth for him.⁵—The Lord's hand is not shortened that it can not save: neither is his ear heavy that it can not hear.—He put on righteousness as a breastplate, and an helmet of salvation upon his head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to his adversaries, recompense to his enemies; to the islands He will repay recompense. So SHALL THEY FEAR THE NAME OF THE LORD FROM THE WEST, AND HIS GLORY FROM THE RISING OF THE SUN, &c.⁶—*All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a fallen fig from the fig-tree.*—The wilderness and the solitary place will be glad for them; and THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE.—Say to them that are of a fearful heart, Be strong, fear not, behold your God

¹ Deut. xxxii. 22, 29, 43.

⁴ Isa. lxi. 14-16 22, 23.

² Ps. ix. 5, 17, 20.

³ Isai. 1-4.

⁵ xix. 7, 15, 43.

⁶ U. 1, 16-19.

will come with vengeance, even God with a recompense, He will come and save you.¹—*The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, &c.*—Thou hast done wonderful things; thy counsels of old are faithfulness and truth.—He will destroy the veil that is spread over all NATIONS. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away FROM OFF ALL THE EARTH; for the Lord hath spoken it.²—When I shall receive the congregation I will judge uprightly. The earth and all the inhabitants thereof are dissolved: I BEAR UP THE PILLARS OF IT.—All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.³—Thou, even Thou, art to be feared; and who may stand in thy sight when once Thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared and was still, when God arose to judgment, TO SAVE ALL THE MEEK OF THE EARTH.⁴—The Lord reigneth, let the EARTH REJOICE; let the multitude of isles be glad.—A fire goeth before him, and burneth up his enemies round about.—The earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.—ZION HEARD AND WAS GLAD.—He preserveth the souls of his saints; He delivereth them out of the hand of the wicked, &c.—Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.⁵—Seek ye the Lord, ALL YE MEEK OF THE EARTH;—seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.⁶—He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.—He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.—*A thousand shall fall at thy side, and ten thousand at thy right hand; BUT IT SHALL NOT COME NIGH THEE.* Only with thine eyes shalt thou behold and see the reward of the wicked.⁷—The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion, and in Jerusalem, shall be DELIVERANCE, as the Lord hath said, and in the remnant whom the Lord shall call.⁸

These are not texts taken from scriptures that treat of other things, and that refer not to the judgment of the world in righteousness, and the perdition of ungodly men. That judgment they declare; that perdition they make manifest. The things that are here revealed, are conjoined with other scriptures, the wresting or private interpretation of which would involve the impossibility of what is as indelibly, and luminously, and plainly *written* in the same visions, and

¹ Isa. xxxiv. 4; xxxv. 1, 4, &c.² xxiv. 19; xiv. 1, 7, 8.³ Ps. lxxv. 2, 3, 10.⁴ Ps. lxxvi. 7, 9.⁵ xcvi. 1, 3, 5, 7, 10.⁶ Isa. xxvi. 20, 21.⁷ Zeph. ii. 3.⁸ Ps. xci. 1, 4, 7, 8.⁹ Joel ii. 31, 32.

often in the same verse. God is the refuge and strength of his people, a very present help in trouble. Therefore will they not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. "The heathen raged, the kingdoms were moved: He uttered his voice, the *earth melted*. The Lord of hosts is with us; the God of Jacob is our refuge. Come"—as it is *written* in a psalm for that day—"Come, behold the works of the Lord, what desolations He hath made in the earth." And what is the issue? not as men would imagine, but as the Lord hath spoken, and hath told what He then will do, when once the earth hath melted at his voice. "He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire. Be still and know that I am God; I will be exalted among the *heathen*. I will be exalted in the *earth*." In the same psalm it is written, There is a river, the streams whereof make glad the city of God, the *holy places of the tabernacles of the Most High*. God is in the midst of her; she shall not be moved: God shall help her, and that right early.¹

"To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and of the living—for we shall all stand before the judgment-seat of Christ. *For it is written*, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." The dead, small and great, shall give proof that Christ is *their* Lord, as they shall arise from the grave at his voice, and stand at his judgment-seat to hear from him their doom.—So also every knee of the living shall bow before him; the idols shall be utterly abolished; and the *same scripture* bears that the *living* shall own him as their Lord; and that, when his judgments shall be overpast, the earth shall not want its inhabitants to do homage and service to their Lord—nor the promise of the Father fail—that He will give unto Christ the *heathen* for His heritage; and the uttermost parts of the *earth* for his possession. This scripture, like every other, was written not to be wrested but to be believed—as at the end the vision shall come and speak, and shall not lie. The kingdom which then shall be established was prepared from the foundations of the world. And thus also it is written, They shall be ashamed, and also confounded,

¹ Ps. xvi.

all of them; they shall go to confusion together that are makers of idols. Israel shall be saved in the Lord with an *everlasting salvation*; ye shall not be ashamed nor confounded, world without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it; He hath established it, He created it not in vain, *He formed it to be inhabited*: I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I the Lord speak righteousness, *I declare things that are right*. Assemble yourselves and come; draw near together, *ye that are escaped of the nations* [the nations of them that are saved]: they have no knowledge that set up the wood of their graven image, and pray unto a God that can not save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me [see now that I, even I, am He]; a just God and a Saviour: there is none besides me. Look unto me, and be ye saved, *all the ends of the earth*; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, *That unto me every knee shall bow, every tongue shall swear*. Surely shall one say, In the Lord have I righteousness and strength; *even to him shall men come*; and all that are incensed against him shall be ashamed. *In the Lord shall all the seed of Israel be justified, and shall glory*.¹

The *earth* was not created in vain; or that it should lie forever under the wicked one. The Lord formed it to be *inhabited*—as then and thereafter it shall be, when the idols shall be utterly abolished, and the Spirit shall be poured upon all flesh, and all the ends of the earth shall be saved; and the oath of the Lord shall be fulfilled, as in this only it can be, *As I live, saith the Lord, the whole earth shall be filled with my glory*.

Ample provision is made, according to many scriptures, that a renovated world shall not want *its* inhabitants, nor the new earth be left empty of men, however vast the blank that fiery judgments shall have made. The day of judgment is indeed the day of *perdition of ungodly men*—but it is also the day in which the *Lord will save all the meek of*

¹ Isa. xlv. 17-25.

the earth. His word shall stand, though they were all to be brought, unscathed, without the smell of fire on them, like Shadrach, Meshach, and Abednego through a seven-times-heated fiery furnace. *How* this shall be accomplished no man may be able to tell, any more than the wise men of Babylon could reveal the secret of Nebuchadnezzar's dream, or show how these three men, that were cast bound into the midst of the burning fiery furnace, came forth with not a singed hair on their heads, while the fire slew the men that but approached it to cast them in. Neither Pharaoh's counselors, nor all the wizards, or idols, or oracles of Egypt could devise any mode of escape for him and his hosts, as they were entombed in the same waters that stood as a wall on the right hand and on the left till the last of those for whom the Lord wrought deliverance had passed through the Red Sea as on dry ground. *It is written*, According to the days of thy coming out of the land of Egypt, will I show unto him marvelous things.¹ *It is written* of the time when the Lord will lay judgment to the line and equity to the plummet, and sweep away the refuges of lies to which men betake themselves to falsehood for a hiding-place. The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.² When his strange work was first done in Gibeon, it was not for the gods of the Amorites to tell *how* the sun and the moon stood still in the heavens till a word of the covenant of the God of Israel should be fulfilled. As in that day, He will do his work, his strange work, when that covenant shall be established forever. *It is written* in the next verse, "Now therefore be ye not mockers, lest your hands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Yet though such is the word and *determination* of the Lord, and such the consumption, *it is written*, the consumption decreed shall overflow with righteousness. He will finish the work, and cut it short in righteousness. The judgments upon all nations, in the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion, are heralded, as well as succeeded by other tidings. Now will I rise, saith the Lord, now will I be exalted, now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your

¹ Micah vii. 15.² Isa. xxviii 17-22.

breath as fire shall devour you. And the people shall be as the burnings of lime ; as thorns cut up shall they be burned in the fire. Hear, ye that are afar off, what I have done, and ye that are near, acknowledge my might. The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites ; who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ?" Annexed to such things and questions, that are not out of place, as some interpreters have supposed, *it is written*, "He that worketh righteously and speaketh uprightly ; he that despiseth the gain of oppressions, and shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high ; his place of defense shall be the munition of rocks ; bread shall be given him, his water shall be sure. Thine eyes shall see the King in his beauty ; they shall behold the land that is very far off.—Look upon Zion, the city of our solemnities : *thine eye shall see Jerusalem a quiet habitation*, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But *there* the glorious Lord will be unto us a place of broad rivers and streams.—For the Lord is our judge—the Lord is our lawgiver, the Lord is our king ; he will save us—the lame shall take the prey. And the inhabitant shall not say, I am sick ; the people that dwell therein shall be forgiven their iniquity."

If the *new earth* be looked at more narrowly in the light of other prophecies, it may be seen in that of those words which follow the *promise*, as first expressly recorded, and in which the *new heavens and a new earth* are thus named, "I will rejoice in Jerusalem, and joy in my people.—They shall build houses, and inhabit them : and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit ; they shall not plant and another eat ; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble : for they are the seed of the blessed of the Lord, and their offspring with them.—They shall not hurt nor destroy in all my holy mountain, saith the Lord.—Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, I was jealous for her with great fury. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem : and

Jerusalem shall be called a city of truth: and the mountain of the Lord of hosts, The holy mountain. Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts, If it be marvelous in the eyes of the remnant of this people in these days, should it be also marvelous in mine eyes? saith the Lord of hosts. . . . And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing: fear not, let your hands be strong.—Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts, I will go also. . . . Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.—*The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.—They shall bring the glory and honor of the nations into it.*

The new earth is the chief sequel of the prophecies of old, terminating as they do in the restitution of all things, to which all their testimonies converge—a point to which they are now all narrowing. Yet in them the new heaven had a place, and in them the promise was first recorded. The Lord God of the prophets spake by them; and their words were not theirs, but His; and as His they have to be heard, received, and believed—for these, as only existing then, are the *Scriptures* of which the Lord Jesus said, they must be fulfilled, they can not be broken: these are they that testify of me.

In the Revelation of Jesus Christ the new heavens are not seen so divided from the new earth that no relation shall subsist between them. "The camp of the saints" is not said to be far from "the beloved city." Those things which it hath not entered into the heart of man to conceive are not to be spoken of but in the language of inspiration, as *written* in the Word of God. Yet as the new heavens and the new earth may be viewed there comparatively, the greatness and glory of the latter can only be said to be like those

of the former, as the city and temple of which the specifications are given by Ezekiel (so minutely that in these days at last Jews are said to have been purposing to begin the construction)—are immeasurably transcended in magnitude, riches, and glory by that great city, shown to John as the Lamb's wife, of which the earth could not supply a pearl for a single gate; and wherein no temple was seen; for the Lord God Almighty and the Lamb are the temple of it: and which had no need of the moon, for there is no night there; and no need of the sun to shine in it; for the glory of the Lord doth lighten it, and the Lamb is the light thereof. "Spirituality" shall attain its perfection when the gates of this great city are entered—ever open as they are when judgment is past, and hades is no more.

The *new earth* is created for other *inhabitants* than the saints in glory, to whom the kingdom, and dominion and greatness of the kingdom under the whole heaven shall be given. *Equal unto the angels*, their vile bodies changed into spiritual bodies, like unto Christ's glorious body, and entered into that kingdom which flesh and blood can not inherit, they do not tabernacle in *this corruptible* again. It is not for them to build houses and inhabit them—theirs is a house not made with hands eternal in the heavens, theirs the *many mansions* in the Father's house—the city God hath prepared for them. Nor are these they who plant vineyards and eat the fruit of them; meats are for the belly and the belly for meats, but God will destroy both it and them: but they shall hunger no more, neither thirst any more, for the Lamb, which is in the midst of the throne, shall feed and lead them unto living fountains of waters.

But where Christ reigns, they reign with him. The world which he purchased with his blood is then all his own; and the kingdom which is his and theirs, is the kingdom of the Father. In order to its coming, the angels of God were ministering spirits to its *heirs*; and little children that believed in Jesus were not without *their angels*, though these at the same time did go before the face of Christ's Father in heaven. And now the kingdom their gifted inheritance come, angels and saints bow down in adoration before the throne of God and of the Lamb. But the *world* that then comes is put into subjection *not to the angels* but to saints. The kings of the earth bring their honor and glory into the holy Jerusalem, the city of the

Lord; the nations of them that are saved walk in the light of it; and when the kingdom of the saints, the children of the light, shall thus have supplanted the kingdom of Satan, the prince of darkness, not a king on earth shall withstand a saint for an hour, in ruling over the kingdom wherein dwelleth righteousness, though the time was when a prince of Persia withstood an angel of light one and twenty days, till Michael, one of the chief princes, came to help him, at a time when Jerusalem was in ruins, and the Jews were captives in Babylon: neither can the devil, then imprisoned and bound, dispute any more with them, as once he did with Michael, nor fight with saints then, as he fought with Michael and his angels ere his kingdom was taken from him. Christ is Lord of angels, as he is King of saints; and as of angels it is asked, while darkness yet covers the earth, and gross darkness the people, Are they not all ministering spirits sent forth to minister to them that are the heirs of salvation? seeing though unseen, who can tell what the blissful occupation of glorified and exalted saints shall be, when *this world* shall be the kingdom of God and of his Christ, in the exercise of that love which *never faileth*, and in which believers have to be *made perfect* in order to a meetness for the kingdom? Who can tell how close shall be the intercourse and union between the new heaven and the new earth, when all things in *both* shall be gathered together in one in Christ Jesus; and his saints shall have the *dominion* in his kingdom? Who can tell that, in the moral government of a renovated and righteous world, Christ the judge and king, in rendering unto every one according to his works, will not make his saints *rulers* in his kingdom, according to the degree in which they occupied their talents till He came? Nay, looking at words of promise seemingly the most incomprehensible, and also at past doings of the Lord among the sons of men, who can tell that He who under the tree at Abraham's tent in Mamre did, with two accompanying angels, eat of the meat which patriarchal hospitality presented as to three men entertained as strangers—when He came to try his servant's faith by the promise of a son and heir of the covenant—shall not fulfill his word to his chosen apostles, "ye shall sit with me at my table in my kingdom;" yea, and those words too which he spake when last, ere he suffered, He did sit with them at table in an upper room in Jerusalem, and took the cup and gave it to his disciples—

and bidding them all drink of it, added—" *Verily I say unto you*, I will not drink henceforth of this fruit of the vine, *until* that day when I drink it new with you in my Father's kingdom."—Ere that kingdom come angels are ministering spirits to the heirs of salvation ; and as Jesus represented a dying Lazarus—whose sores the dogs did lick while a fellow mortal left him unpitied at his gate—carried away by the angels into Abraham's bosom, there to wait till his own coming in glory ; who can tell that when the will of God shall be done on earth as it is in heaven, it may not rank among the offices of those who serve him day and night in his temple, to watch over the righteous servants of their Lord on earth, till, having fulfilled their days, they stand, not in the streets of Jerusalem only, but throughout the world, each leaning on his staff for very age in a new and righteous, peaceful and innocuous world, and fall only like shocks in due season, as flesh withers at the last, to bear them ripened away, not to Abraham's bosom any more to wait there for a single hour, but through the ever open gates of the heavenly city to the throne of God and of the Lamb. Nay, who can tell that—when all things shall be made new and things now inconceivable shall be realized—the old world before the flood, and the world that now is, may not each have left a type, the one in Enoch and the other in Elijah, of the mode of transition from the new earth to the new heavens, when the Spirit of the Lord shall be poured upon all flesh, even as the bodies of those saints on earth, who are alive at the time, and meet for the inheritance, shall be changed into spiritual bodies in the twinkling of an eye ? *We know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.—Now we see through a glass darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.*

The creeping caterpillar, ere it lie through winter in its little tomb, knows not with what beauteous wings, when summer returns, it shall fly in the air, or flutter over the bush on which it crept, or light on it to arise again as beautiful as ever. The eaglet, however high its eyrie on the mountain top, knows not till it burst its shell, how vast shall be the range of its vision, or how high its flight in the heavens. "Behold," saith the apostle John, "what manner of love the Father hath bestowed upon us, that we should

be called the sons of God ! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God ; but *it doth not yet appear what we shall be* : but we know that, when He shall appear, we shall be like him : for we shall see him as He is. And every man that hath this hope in him, purifieth himself, even as He is pure." *The secret things belong unto the Lord our God : but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.*

APPENDIX.

THE proofs of the harmony of prophecy, even in respect to the testimony borne in Scripture to the consummation and the times of the restitution of all things, are far from being exhausted in the preceding pages. In another volume, partly ready for the press, additional testimonies will be adduced, together with Scriptural and historical refutations of anti-scriptural theories, or private interpretations. That harmony is so entirely unaffected by these, that, as will be shown, not a single scripture sanctions any of the varied interpretations which have been given to the first six seals, according to the Constantinian theory. The subject is too extensive to be embraced in the close of a volume. In another, all the passages which have been adduced to supply some analogy from the *interpretations* of them in its behalf, will be compared with other scriptures. Divine testimonies will also show how scriptures agree together, in showing what powers the beast and false prophet represent, the significance of the seals, the persecution and finally the death of the witnesses, the shortness of the time at last; and a summary view of the testimony concerning the *things* that shall be done when the words of God shall be fulfilled, and the mystery of God shall be finished, as He hath declared unto his servants the prophets.

The *Examination* of Mr. Elliot's theory of the first six seals contains upward of a hundred quotations from Gibbon (the great authority adduced in its support), in direct confutation of it, which no special pleading can ever set aside. Nieburh has also been appealed to in its vindication. A few specimens of the discordance of history with the interpretation, may here be given as supplied by these eminent historians of the Roman empire.

By comparing scripture with scripture, the judgment depicted on the opening of the Sixth Seal is seen to be that of the great day of the wrath of the Lamb. By contrasting

the *interpretation*, and the allegations adduced to sustain it, with the testimony of history and the words of the prophecy, its fallacy may be equally manifest.

"The expression, '*every bondman and every freeman*,' is to be restricted, of course, to those engaged in the war against the Christian side." *Horæ Apoc.*

"He (Diocletian) can not possibly have been the son of a slave; for the Roman law, even as it stood at that time, would have prevented his being enlisted in a legion." *Nieb.* iii. 347, 348.

Where, then, is the proof that, in "army after army," there was a single *bondman* engaged in the war?—or even a single great man, or rich man, or *freeman*, besides the chief captains and the mighty men? and may not every bondman, every freeman be converted into none?

"Army after army, emperor after emperor—were routed, and fled, and perished before the cross and its warriors;—*Maximian*, *Maxentius*, *Maximin*, and, after his apostasy to the pagan cause, *Licinius*." *Horæ Apoc.* i. 114.

"Apprehensive of the fatal consequences of delay, *Constantine* gave orders for an immediate assault; but the scaling-ladders were found too short for the height of the walls; and *Marseilles* might have sustained as long a siege as it formerly did against the arms of *Cæsar*, if the

garrison, conscious either of their fault or their danger, had not purchased their pardon by delivering up the city and the person of *Maximian*. A secret but irrevocable sentence of death was pronounced against the *usurper* [of *Constantine's* throne].—He deserved his fate; but we should find more reason to applaud the humanity of *Constantine*, if he had spared an *old man*, the *benefactor of his father*, and the *father of his wife*. During the whole of this melancholy transaction, it appears that *Fausta* sacrificed the sentiments of nature to her conjugal duties."¹

"A bas-relief still remaining, on *Constantine's* triumphal arch at Rome, represents to us the terror of *Maxentius* and of his army, in their flight across the Tiber after defeat in the battle of the *Milvian bridge*." *Horæ Apoc.* i. 114.

The triumphal arch of "*Constantine* still remains a melancholy proof of the decline of the arts, and a singular testimony of the meanest vanity.—The arch of *Trajan*—was stripped of its most elegant figures. The difference of times and persons, of actions and characters, was totally disregarded. The *Parthian*

captives appear prostrate at the feet of a prince who never carried his arms beyond the *Euphrates*; and curious antiquarians can still discern the head of *Trajan* on the trophies of *Constantine*."²

And the kings of the earth, and the great men, and the rich men,

—"*Almost all the cities of Italy between the Alps and the Po not*

¹ Gibbon, ii. 211, 212

² Gibbon, chap. xiv. vol. ii. p. 234, 235.

and the chief captains, and the mighty men, and every bondman, and every freeman hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

only acknowledged the power, but embraced with zeal the party of Constantine."¹—"The sight of (Maxentius's) head—convinced them (the Romans) of their deliverance, and admonished them to receive with acclamations of loyalty and gratitude, the fortunate Constantine."² "Constantine took possession of Rome amid the joyful shouts of the people."³

Scripture identifies the great day of the wrath of the Lamb with the battle of the great day of God Almighty, and the destruction of the city on seven hills that in the days of the apostles reigned over the kings of the earth. The acclamations then shall be, *Rejoice over her, ye holy apostles and prophets; for God hath avenged you on her. —He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever.*

For the great day of his wrath is come; and who shall be able to stand?

The battle of Verona "was contested with great obstinacy the whole night."⁴ In the war between Maximin and Licinius,

"Byzantium surrendered to the power of *Maximin*, after a siege of eleven days."—In the battle Licinius was at first "oppressed by the superiority of numbers. His military skill and the firmness of his troops restored the day, and obtained a decisive victory."⁵ In the first civil war between Constantine and Licinius, Constantine, in the battle of Citalis (A.D. 351), "steadily expected and repulsed the first *attack of the enemy*. He pursued his success, and advanced into the plain. But the veteran legions of Illyricum rallied under the standard of a leader who had been trained to arms in the school of Probus and Diocletian. The missile weapons on both sides were soon exhausted. The two armies, *with equal valor*, rushed to a closer engagement of swords and spears, and the *doubtful contest* had already lasted from the dawn of day to a late hour of the evening, when the right wing, which was led by Constantine in person, made a vigorous and decisive charge. . . . Licinius marched away with secrecy and diligence at the head of the greatest part of his cavalry, and was soon removed beyond the danger of a pursuit.—The plain of Mardia was the theatre of a second battle no less *obstinate* and bloody than the former. The troops on both sides displayed *the same valor* and discipline; and the victory was once more decided

¹ Gibbon, c. cxiv. par. 17. vol. ii. p. 225.

² Niebuhr's Lec. on Roman History, vol. iii. p. 356.

³ Gibbon, ii. chap. xiv. vol. ii. p. 227.

⁴ P. 233.

⁵ P. 228.

by the superior abilities of Constantine, who directed a body of five thousand men to gain an advantageous height, from whence, during the heat of the action, they attacked the rear of the enemy, and made a very considerable slaughter. The troops of Licinius, however, *presenting a double front*, still sustained their ground, till the approach of night put an end to the combat, and secured their retreat to the mountains of Macedonia. The loss of two battles, and of his bravest veterans, reduced the fierce spirit of Licinius to sue for peace. . . . The good sense of Constantine preferred a great and certain advantage to a third trial of the chance of arms. He consented to leave his rival, or, as he again styled Licinius, his friend and brother in the possession of Thrace, Asia Minor, Syria, and Egypt."¹ The reconciliation of Constantine and Licinius—maintained above eight years (A.D. 315–323), the tranquillity of the Roman world.²—The Gothic war succeeded, in which, "though Constantine encountered a *very obstinate resistance*, he prevailed at length in the contest,"³ &c. "In this exalted state of glory it was impossible that Constantine should any longer endure a partner in the empire. Confiding in the superiority of his genius and military power, he determined, without any previous injury, to exert them for the destruction of Licinius, whose advanced age and unpopular vices seemed to offer a very easy conquest. But the old emperor, awakened by the approaching danger, deceived the expectations of his friends, as well as of his enemies. Calling forth that *spirit* and those abilities by which he had deserved the friendship of Galerius and the imperial purple, he *prepared himself for the contest*, collected the forces of the East, and soon filled the plains of Adrianople with his troops, and the straits of the Hellespont with his fleet."⁴—Ere the naval victory of Crispus, "the engagement lasted *two days* ; and in the evening of the *first*, the contending fleets, after a considerable and *mutual loss*, retired into their respective harbors of Europe and Asia," &c. After successive defeats Licinius "collected in Bithynia a new army of fifty or sixty thousand men, while the activity of Constantine was employed in the *siege of Byzantium*.—The troops of Licinius, though they were lately raised, ill-armed and worse disciplined, *made head against their conquerors with fruitless but desperate valor*, till a total defeat, and the slaughter of five-and-twenty thousand men, irretrievably determined the fate of their leader. He retired to Nicomedia, rather with the view of gaining some time for negotiation, than with the hope of any effectual defense. Constantia, his wife, and the sister of Constantine, interceded with her brother in favor of her husband, and obtained from his policy rather than from his compassion a *solemn promise, confirmed by an oath*, that, after the sacrifice of Martinianus and the resignation of the purple, Licinius himself should be permitted to pass the remainder of his life in peace and affluence."⁵—"Licinius solicited and accepted the pardon of his offenses, laid himself and his purple at the feet of his *lord and master*, was raised from the ground

¹ Gibbon ii. 246–249.² P. 250.³ P. 254.⁴ Gibbon, ii. 256.⁵ P. 262.

with insulting pity, *was admitted the same day to the imperial banquet,*"¹ &c. "Licinius," says Niebuhr, "fled to Nicomedia, and there capitulated. Constantine promised that his life should be saved, but the promise was not kept: Licinius was put to death, and even his son, a harmless and promising boy, was executed."²

It is not thus that the vision *surely* comes, and speaks, and does not lie. In *the great day of the wrath of the Lamb*, the chief captains and the mighty men shall not contend with great obstinacy, for a day or for an hour, but according to *the sayings of this book*, shall hide themselves in the dens, and in the rocks of the mountains, and shall cry to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." In *that day* the wrath of the Lamb shall not be braved by an *attack*. Veteran legions shall not then, after a repulse, rally under the standard of an *intrepid* leader; nor a doubtful contest last from morning till night or from evening till morning. No one shall then escape with security beyond the reach of pursuit. One obstinate and bloody battle shall not then succeed to another and equal valor be displayed on both sides. Opposing troops shall not on that day present a double front; and sustain every assault till night end the combat, and secure their retreat. In that day no war, after a trial of arms, shall terminate in a divided empire; nor shall prudence dictate peace. The tranquillity of the Roman world shall not be maintained above eight years, in the midst of the great day of the wrath of the Lamb; for of *that great city* which *reigneth over the kings of the earth*, it is written, *In one day is thy judgment come*. Mutual loss shall then be unknown; nor shall troops make head against their conquerors with desperate though fruitless courage. The chief enemy, when the battle is over, shall not sit down to an imperial banquet with his lord and master, when the kingdom shall be his own. A solemn promise, confirmed by an oath, shall not then be broken by the conqueror; nor shall a word of the *judgment written* fail.

"That revolution (of the Sixth Seal) we believe to have been the final downfall of Paganism, and the adoption of Christianity by the In "the war between Maximian and Licinius," Maximian was defeated (A.D. 313).³—"He survived his misfortunes only three or four

¹ Gibbon, vol. ii. p. 263.

² Apocalyptic Sketches by Dr. Cumming, p. 46.

³ Vol. iii. p. 357

Emperor Constantine, in the fourth century. — We can scarcely conceive a transition more stupendous. *The champions of Paganism, Maximin, Galerius, and Diocletian were crushed.*¹

months." His death, which happened at Tarsus, was variously ascribed to despair, to poison, and to the divine justice.² — *Galerius* "preserved till the moment of his death, the first place among the princes of the Roman world."³

"His death was occasioned by a very painful and lingering disorder" (A.D. 311).² — "The reign of Diocletian had flowed with a tide of uninterrupted success; nor was it till after he had vanquished all his enemies, and accomplished all his designs, that he seems to have entertained any serious thoughts of resigning the empire." — On his abdication, "the emperor ascended a lofty throne, and in a speech, full of reason and dignity, declared his intention, both to the people and soldiers who were assembled on this extraordinary occasion. — Even in the splendor of the Roman triumph, Diocletian had meditated the design of abdicating the government. — Diocletian, who from a servile origin, had raised himself to the throne, passed the last nine years of his life in a private condition. Reason had dictated, and content seems to have accompanied, his retreat, in which he enjoyed for a long time the respect of those princes, to whom he had resigned the possession of the world."³

"Among those," says an eminent historian of the Roman empire, "who have written upon the history of Constantine, some are fanatic panegyrists, and some are just as fanatic detractors, and there are very few who treat him with fairness. Gibbon judges of him with great impartiality, although he dislikes him. *The exaggerated praise of Oriental writers is quite unbearable*, and makes one almost inclined to join with the opposite party. I can not blame him very much for his wars against Maxentius and Licinius, because in their case he delivered the world from cruel and evil rulers. *The murder of Licinius and of his own son Crispus*, however, are deeds which it is not easy to justify; but we must not be severer toward Constantine than toward others. Many judge of him by too severe a standard, because they look upon him as a Christian, but I can not regard him in that light. The religion which he had in his head must have been a strange compound indeed, and must have been something like the amulet which I described to you some time ago." Niebuhr next supplies a contrast.

"The man who had on his coins the inscription *Sol invictus*, who worshiped pagan divinities, consulted the haruspices, indulged in

"That revolution we believe to have been the *final downfall of paganism*, and the adoption of Christianity by the emperor

¹ Gibbon, ii. 237-239, chap. 14, par. 28.

² P. 212, 213.

³ P. 171, 173, 174.

a number of pagan superstitions, and, on the other hand, built churches, shut up pagan temples, and interfered with the council of Nicæa, must have been a repulsive phenomenon, and was certainly not a Christian. He did not allow himself to be baptized till the last moments of his life, and those who praise him for this do not know what they are doing. He was a superstitious man, and mixed up his Christian religion with all kinds of absurd superstitions and opinions. When, therefore, certain Oriental writers call him *λατρεύολος*, they do not know what they are saying, and to speak of him as a saint is a profanation of the word." *Nieb.* iii. 359, 360.

Constantine.—The champions of paganism—were crushed. Its *sun set* [Sol invictus], its stars were quenched, its firmament covered with blackness; and before the majestic progress of the Christian religion, lifted from the depths of depression to the very highest platform of imperial grandeur and power, literally and truly, the opposing kings, and generals, and soldiers, and freemen fled. Christianity reigned at that day without a rival." *Apoc. Sketches*, p. 46.

(No allusion is made in the "interpretation" to the *great men*, and the *rich men*, and every *bond-man*.)

Constantine "artfully balanced the hopes and fears of his subjects, by publishing in the same year (A.D. 321) two edicts; the first of which enjoined the solemn observance of Sunday, and the second *directed the regular consultation of the aruspices*."¹—"Whatever symptoms of Christian piety might transpire in the discourses, he persevered till he was near forty years of age in the practice of the established religion."²—"His liberality restored and enriched the temples of the gods; the medals which issued from his *imperial mint* were impressed with the figures and attributes of Jupiter and Apollo, of Mars and of Hercules; and his filial piety *increased the council of Olympus by the solemn apotheosis of his father Constantius*. But the devotion of Constantine was more particularly directed to the genius of the Sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry.—The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold, with mortal eyes, the visible majesty of their tutelar deity; and that, either waking or in a *vision*, he was blessed with the auspicious omen of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine; and the

¹ Gib. chap. xx. vol. iii. 241. "Constantine styles the Lord's day *die solis*, a name which could not offend the ears of his pagan subjects."—*Ibid.*

² Gib. iii. 242.

pagans might reasonably expect that the insulted god would pursue, with unrelenting vengeance, the impiety of his ungrateful favorite."¹—"About five months after the conquest of Italy, the emperor made a solemn and authentic declaration of his sentiments, by the celebrated edict of Milan."² The two emperors (Constantine and Licinius) proclaim to the world, that they have granted a free and absolute power to the Christians, and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem the best adapted to his own use," &c.³ "*Toleration of Paganism by Constantine—and his sons* (margin).—We may safely appeal to the original epistle, which Constantine addressed to the followers of the ancient religion, at a time when he no longer disguised his conversion, nor dreaded the rivals of his throne. He invites and exhorts, in the most pressing terms, the subjects of the Roman empire to imitate the example of their master; but he declares that those who still refuse to open their eyes to the celestial light, may freely enjoy their temples, and their fancied gods. A report that the ceremonies of paganism were suppressed, is formally contradicted by the emperor himself, who wisely assigns, as the principle of his moderation, without violating the sanctity of his promise, without alarming the fears of the pagans, the artful monarch advanced, by slow and cautious steps, to undermine the irregular and decayed fabric of polytheism,"⁴ &c.—"The evidence of facts, and the monuments which are still extant of brass and marble, continue to prove the public exercise of the pagan religion during the whole reign of the sons of Constantine. In the East as well as in the West, in cities as well as in the country, a great number of temples were respected, or at least were spared; and the devout multitude still enjoyed the luxury of sacrifices, of festivals, and of processions, by the permission, or by the connivance of the civil government."⁵—"The Senate still presumed to consecrate, by solemn decrees, the divine memory of their sovereigns; and Constantine himself was associated, after his death, to those gods whom he had renounced and insulted during his life."⁶

In the day of the Lord of Hosts, identified by Scripture with the great day of the wrath of the Lamb, who is Jeho-

¹ Gib. iii. 242, 243.

⁴ ib. p. 405.

² ib. 244.

⁵ xxi. p. 408.

³ P. 245.

⁶ P. 409.

vah Sabaoth, the Lord of hosts, idolators shall not "freely enjoy their temples and their fancied gods—and the luxury of sacrifices, of festivals, and of processions;" *but the Lord alone shall be exalted in that day, and the idols He will utterly abolish.* Polytheism, under whatever form, shall not in that day be undermined by slow and cautious steps, *without exciting the fears* of the worshipers of idols, but they shall cast their idols to the moles and to the bats, *for fear of the Lord*, and for the glory of his majesty, when He ariseth to shake terribly the earth, and invoke the mountains to fall on them to hide them from his wrath. *Sol invictus*, that figured on the coins of Constantine, shall then *become black as sackcloth of hair.* While Rome is still as idolatrous as ever, if the blotting out of the second commandment, and bowing down to images made with men's hands be idolatry, "the final downfall of paganism" is yet to come: nor was it reserved for the man who, fifteen hundred years ago, decreed on the same day the solemn observance of the Sunday, and the regular consultation of the haruspices, who mixed up *his* Christian religion with all manner of superstitions, who deified his father and was deified himself—but "to speak of whom as a saint would be a profanation of the word."

—"The majestic progress of the Christian religion, lifted from the depths of oppression to the very highest platform of imperial grandeur and national power," &c.

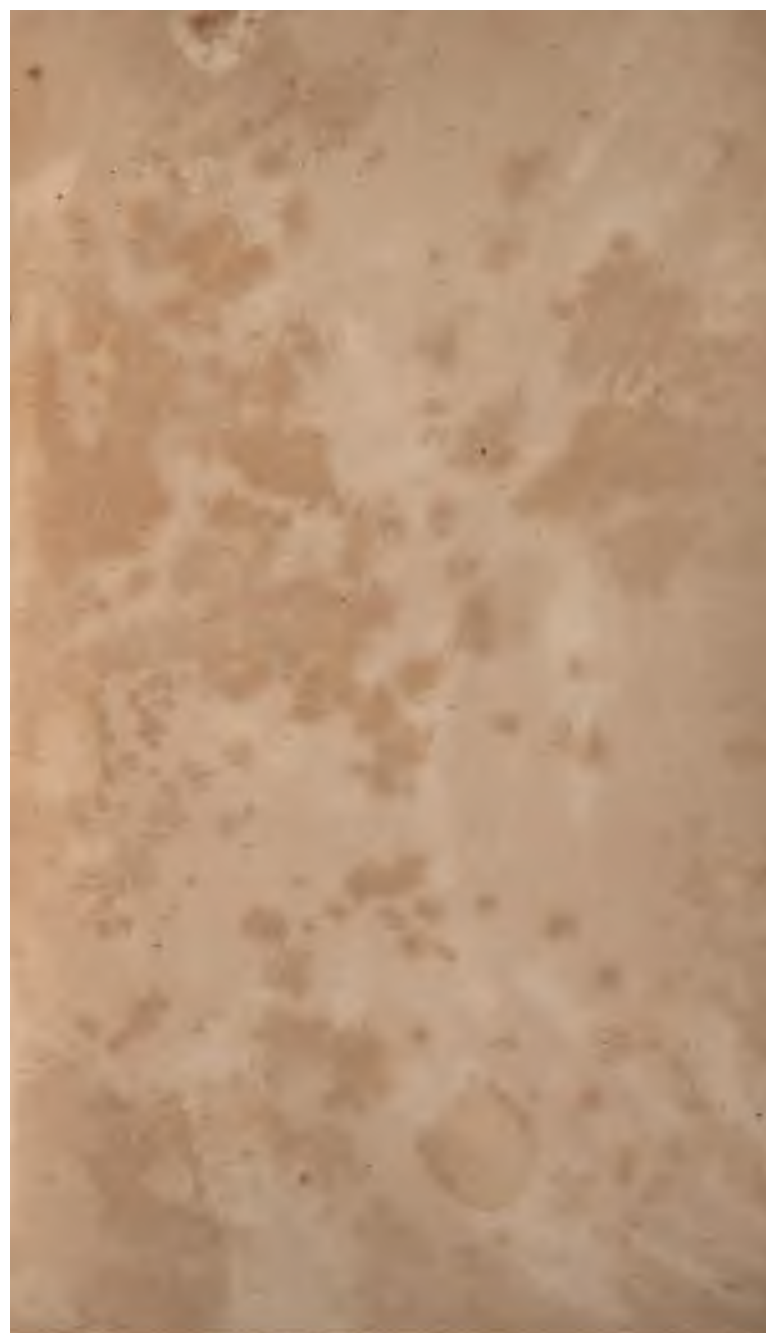
"Constantine and his successors could not easily persuade themselves that they had forfeited, by their conversion, any branch of the imperial, or that they were incapable of giving laws to a religion which they had protected

and embraced. The emperors still continued to exercise a supreme jurisdiction over the ecclesiastical order," &c. "The cathedrals of Constantinople and Carthage maintained their peculiar establishment of five hundred ecclesiastical ministers. Their ranks and numbers were insensibly multiplied by the *superstition of the times*, which introduced into the church the splendid ceremonies of a Jewish or Pagan temple, &c.—*The swarm of monks, who arose from the Nile, overspread and darkened the face of the Christian world.*"¹

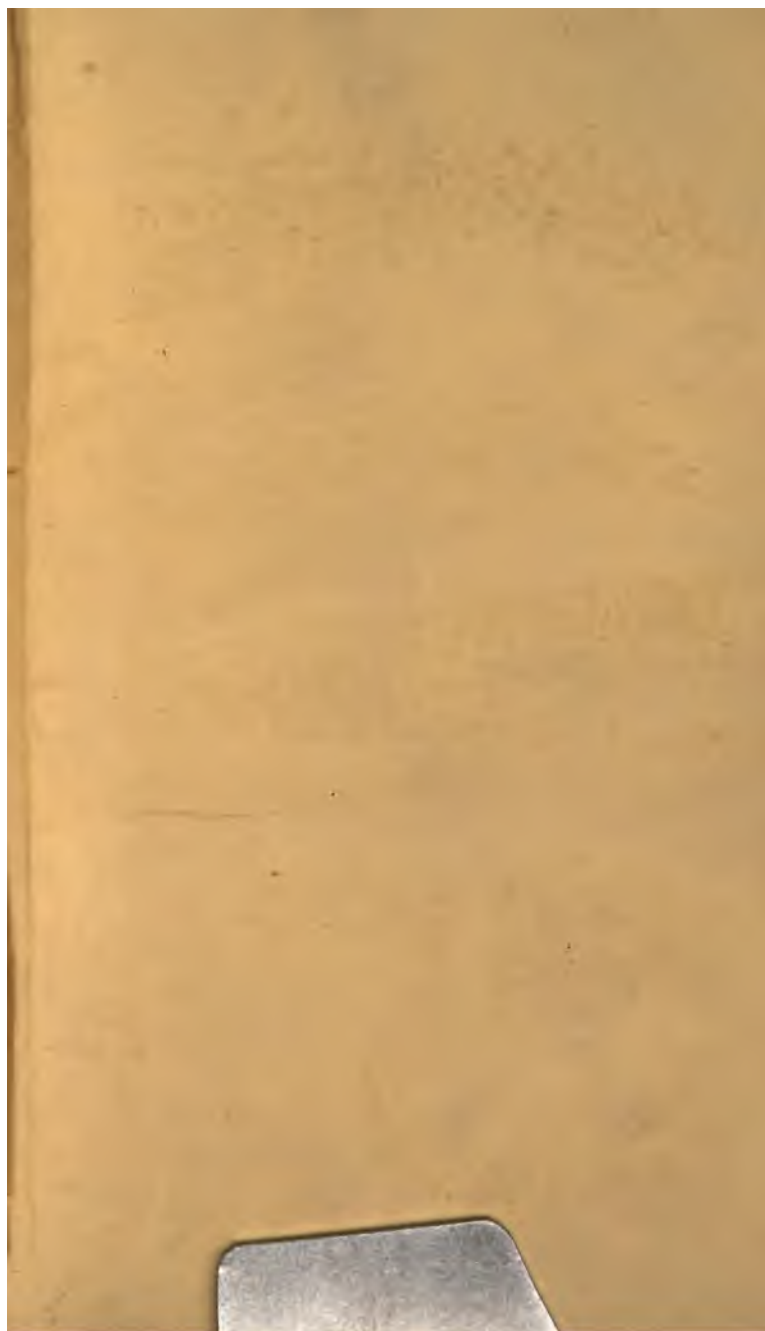
Assuredly that was not the *great day of the wrath of the Lamb*—nor the "progress of the *Christian religion.*"

Gibbon, iii. 280, 290.

THE END.







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The harmony of prophecy, or, Script

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